

# THE MONTH

## A CATHOLIC MAGAZINE



NO. 536 (NEW SERIES 146) FEB., 1909

### CONTENTS

MORE ABOUT NEUTRALITY IN FRANCE.....	<i>By the Rev. Sydney F. Smith</i>	113
A MODERN CHRISTIAN APOLOGIST.....	<i>By H. Keane</i>	128
THE MAIN PROBLEM OF THE UNIVERSE. III.....	<i>By the Editor</i>	141
THE BEATIFICATION OF FATHER GONÇALO SILVEIRA, S.J.	<i>By the Hon. A. Wilmot, M.L.C., K.S.G.</i>	151
"OMENS, DREAMS, AND SUCH-LIKE FOOLERIES."		
	<i>By the Rev. Joseph Keating</i>	156
ON TORCHES AND TORCH-BEARERS.....	<i>By the Rev. Herbert Thurston</i>	167
THE ROSE-RED SPARKLE .....	<i>By W. P. Smith</i>	177
FLOTSAM AND JETSAM.....		188
The Church and Social Service.		
A Scottish Appreciation of Blessed Thomas More.		
Little Jack Horner.		
Christianity and Patriotism.		
The <i>Daily Mail</i> Year-Book and Contemporary History.		
REVIEWS .....		195
SHORT NOTICES .....		215
BOOKS RECEIVED .....		222
SOME FOREIGN REVIEWS .....		224

LONGMANS, GREEN, AND CO  
LONDON & ONE SHILLING

# STONYHURST PHILOSOPHICAL SERIES.

## PSYCHOLOGY:

Empirical and Rational.

BY

MICHAEL MAHER, S.J., D.Lit.; M.A. LOND.

SIXTH EDITION.

(SEVENTEENTH TO NINETEENTH THOUSAND.)

PRICE 6s. 6d.

1. **Logic.** By RICHARD F. CLARKE, S.J., formerly Fellow and Tutor of St. John's College, Oxford. Second Edition. Price 5s.
2. **First Principles of Knowledge.** By JOHN RICKABY, S.J., late Professor of Logic and General Metaphysics at St. Mary's Hall, Stonyhurst. Fourth Edition. Price 5s.
3. **Moral Philosophy (Ethics and Natural Law).** By JOSEPH RICKABY, S.J., M.A. Lond.; late Professor of Ethics at St. Mary's Hall, Stonyhurst. Third Edition. Price 5s.
4. **Natural Theology.** By BERNARD BOEDDER, S.J., Professor of Natural Theology at St. Mary's Hall, Stonyhurst. Second Edition. Price 6s. 6d.
6. **General Metaphysics.** By JOHN RICKABY, S.J. Second Edition. Price 5s.
7. **Political Economy.** By CHARLES S. DEVAS, M.A. Oxon. Sometime Examiner in Political Economy at the Royal University of Ireland. Third Edition. Revised and Enlarged. (Seventh to Ninth Thousand). Price 7s. 6d.

LONGMANS, GREEN, & Co., London, New York, Bombay, and Calcutta.







### *More about Neutrality in France.*

---

LAST December we had occasion to test the pretensions to "neutrality" made on behalf of the French *école laïque*, which we did by contrasting them with the speeches and writings of the authors and advocates of the system, and the response made by the teachers to the instigations of their official superiors. Among the facts illustrative of this war against neutrality, strangely waged under the very banner of neutrality, one was of the behaviour of a teacher named Morizot, at Viévigne, in the Côte d'Or. We could only allude to this case briefly in the former article, but, as it has been pregnant of results, it may interest our readers to have its full history laid before them.

Some two years ago this teacher scandalized some of the children under his instruction in the State school, by the things he said against religion, against modesty, and against the army. Naturally, they reported what had happened to their parents, and the latter were indignant. We have no certain information whether the parents made representations to the administrative superiors of this teacher. They may have done so, and have been repulsed, or they may have felt that, as the heads of the administration were notoriously instigating to these outrages on parental feelings, it would be waste of effort to appeal to them. At all events, one parent, of the name of Girodet, probably at the request of several,—and presumably with the support of the Associations of Fathers of Families, which have been founded for the protection of children against these outrages during the last three years,—determined to invoke the protection of the law-courts, relying on the undoubted fact that "neutrality" is at least verbally prescribed by the law. M. Girodet cited M. Morizot before the Civil Tribunal at Dijon, claiming damages to the amount of 2,000 francs. On June 10, 1907, this tribunal declared itself incompetent to entertain the application, on the ground that "the expressions alleged [as having been used by

Morizot], even supposing they were established by the inquisition solicited,<sup>1</sup> would escape the appreciation of the judicial authority, having been employed by Morizot in the exercise of his functions as a teacher, and whilst giving his opinions on things and ideas which formed the subject of the teaching he was charged to give." Such a judgment may seem unintelligible to English readers, but is explained by the general tone of the French State, which, as has frequently been remarked, through all the changes of royal, imperial, and republican government, ever since the time of Cardinal Richelieu, has been practically a despotism. One important means by which this despotic power is ensured to the rulers of the State, is by constituting the administrative authorities judges in their own causes. If a *fonctionnaire* (that is, a State *employé*) goes outside the sphere of his functions in inflicting injury on another, he is amenable for his offence to the courts of justice, should he be brought before them by the wronged party. But, if he be within the scope of his functions, however much he may abuse his power and break the law, his victim has no remedy against him save through an appeal to his official superiors, who in their turn are absolutely free, so far as the law goes, to pursue their own ends by punishing or encouraging their offending subordinate. Under these conditions there must needs be frequent conflicts over the jurisdiction to which offending *fonctionnaires* are amenable, and such conflicts offer excellent opportunities for twisting the law into applications conformable to the bias of the judges. On the other hand, it is a well-known fact in France that, whereas the judges of the higher courts, having a more assured position, are predisposed by their sense of professional honour to observe a rigid impartiality, the judges of the lower courts, being dependent on Government favour for the success of their career, tend towards decisions which will please the party in power. These tendencies may not invariably assert themselves, but the instances in which they do are sufficiently marked to be recognized as symptomatic, especially in cases that have a political bearing, and the Morizot case has been one in point.

<sup>1</sup> According to French procedure, the plaintiff, on applying for relief from his grievance, asks that an inquisition (*enquête*) may be made into the facts he alleges. If the Court considers itself competent, a commissioner is appointed to hold this "inquisition" for the hearing of his witnesses, and also a counter-inquisition (*contre-enquête*) for the hearing of the witnesses for the opposite side. The evidence thus collected and tested is reported to the Court, which considers it and decides.

The Civil Tribunal, as we have seen, did not even take the trouble to collect evidence as to the facts with which the teacher was charged. It was enough for it that Morizot, if he did use these expressions, had used them whilst engaged in teaching, and on this sole ground they decided straight off that recourse must be had to the administrative, not the judicial authorities.

But M. Girodet did not rest satisfied with that. He took the case on to the Court of Appeal at Dijon, and this higher Court decided by its *arrêt* of December 11, 1907, that an inquisition and counter-inquisition to take and sift the evidence must be held, since, until this evidence was before the Court, it could not pronounce duly on the question of competence any more than upon the quality of the grievance. This was surely common-sense. Suppose a teacher were to shoot a child during class, could he in this be deemed to be acting within the limits of his office as a teacher, and hence amenable only to the administrative authorities on whom the parents had no claim for relief? Obviously not, for the teacher's office is to teach and, if also at times to correct, to inflict only moderate correction. Similarly, the teacher's office was by the very terms of the law to keep his teaching within the limits of "neutrality." It was necessary then, in the case before it, for the Court to begin by finding out what precise expressions the teacher Morizot had used before the complaining children; and in taking this course, the Court of Appeal prescribed to the Commission of Inquisition nine points, that is, nine expressions imputed to Morizot by Girodet, into the truth of which it was to inquire. By a subsequent *arrêt* of March 24, 1908, these nine expressions were reduced to six, which as formulated by the Court were these.

(1) The French soldiers are blackguards and cowards; (2) the Germans did well in 1870 to kill the children in their cradles; (3) those who believe in God are idiots (*imbéciles*); (4) people should not confess to the Curé but to those whom they have injured; (5) the good God (*le bon Dieu*) is a well-filled purse; (6) there is no difference between a man and a cow, for both . . . [the reason given being of an indecent character].

In this list of offences it will be observed that the prerogative of being first mentioned is given to the insults to the army not to the offences against religion and morality. This probably is due to the Court, and represents the way of such people.

We may presume that the complainants, though also aggrieved by this anti-militarism, were most anxious about the offences against religion and morality; and it is only with these offences that we are concerned in this article.

The two inquisitions were held on July 22nd and 24th, when twenty-six witnesses were heard, fifteen for the inquisition, and eleven for the counter-inquisition. As we shall see presently, the Court, on being duly informed of the results, was thoroughly satisfied that Girodet had proved his facts, and that these expressions had been really used by the schoolmaster. But meanwhile events occurred which revealed clearly the insincerity of the Government professions of neutrality, and delayed the final settlement of the case, which did not take place till quite recently.

As the matters we were able to lay before our readers last December will have convinced them, Morizot had been doing only the sort of thing which his official superiors desired him to do, and accordingly it was to be expected that they and their party should get very angry with the Court of Appeal for obstructing him. "The *arrêt* made a sensation. The Government and the sectaries [*i.e.*, the Freemasons] were much moved by it. M. Briand declared that 'he would not permit the Associations of Fathers of Families to distress the teachers and disturb them in the loyal exercise of their profession, but that he would raise the conflict.'"<sup>1</sup> By this technical phrase, M. Briand meant he claimed the case for the administrative courts, and would contest the competence of the Court of Appeal by referring the points to the Tribunal of Conflicts, a supreme Court whose business is to decide finally on these disputes between conflicting jurisdictions. Accordingly the Préfet of Côte d'Or, whose business it was, put in a *déclinatoire de compétence*, or refusal to accept competence, on March 6th, thereby staying for the time the action of the Court of Appeal. It was, however, only for a time, for on June 2nd following, the Tribunal of Conflicts annulled the Préfet's *déclinatoire* and entirely justified the action of the Court of Appeal.

Whereas [it said] expressions of this kind, supposing them to have been used could not be considered as belonging, under any title whatever, to the teaching which a school teacher is commissioned to give to his pupils;

<sup>1</sup> *Études* for September 20, 1908. Article by MM. H. Auffray and J. Desbuquois.

Whereas, in consequence . . . the fact of having used them in the circumstances above specified, if it be established, would constitute a personal fault in Morizot apart from his functions as a school teacher ;

Whereas, on the other hand, the eventual exercise of disciplinary action by the University authority could not impede the action of the father of the family.

And that in consequence, the Court of Appeal of Dijon has not misconceived the rules of its competence, in rejecting within the limits to which it has confined itself the *déclinatoire* presented by the Préfet of Côte d'Or, and in ordering that the inquisition prescribed by its *arrêt* of December 12, 1907, should be proceeded with so far as regards the expressions articulated in the said *arrêt*

The Tribunal of Conflicts decides that the *arrêté de conflit* taken by the Préfet of the Department of Côte d'Or on March 25, 1908, is annulled.

The publication of this unwelcome judgment was the signal for a fresh and a fiercer outburst of indignation in the ranks of the secularists. To quote again from the *Études* article :

The *blocarde* press, the secularist Amicales, the *Ligue d'Enseignement*, forthwith united in chorus against the decision of the Tribunal of Conflicts. *La Lanterne* wrote : "The *arrêt* of Dijon endangers the *école laïque*. Let us destroy by a [new] law this *arrêt* of Dijon." M. Dessoie, the Deputy for Haute-Marne, and President of the *Ligue française d'Enseignement*, addressing himself to the Government, said, "Take care ! If our present legislation does not intervene, if it does not regulate this redoubtable problem of moral responsibility as it has already had to regulate the other problem of material responsibility, the adversaries of *l'école laïque* will have fine sport. To-morrow we shall have to meet five and twenty thousand *procès*."

Coming from so representative a person as the President of the *Ligue d'Enseignement*, these words involve another invaluable admission that the anti-clerical leaders, in forcing the *école laïque* on unwilling parents, so far from being solicitous about neutrality, though they may introduce this convenient word into the text of their law, are intent only on multiplying violations of neutrality, with the set purpose of raising up irreligious generations—for M. Dessoie and his friends knew very well what language the teacher Morizot had used, and it was he and the likes of him they were determined to protect and encourage.

Curiously, M. Doumergue, the successor of M. Briand as Minister of Public Instruction, by an unexpected lapse into reasonableness, gave to M. Dessoie on this occasion exactly

the right answer. We quote again from the *Études*, which, unfortunately for us, but presumably because in France the citation could be easily verified, does not give the date of M. Doumergue's speech :

The attacks [said this Minister], of which we have just been told, do not seem to me to be things to fear. What is to be feared is lest we ourselves in the interior of these schools should seek to change that ancient republican spirit which animated the *l'école laïque* when our predecessors founded it. It is this which we must prevent, and it is by this that we shall cause the attacks on it and the resistances to it to cease.

But M. Doumergue was reckoning without the political forces, open and occult, that were behind him; and on June 25th and June 30th—that is to say, within a month of his making this reasonable observation—he found himself under the humiliating necessity of laying before the Chamber of Deputies two most ferocious *projets-de-loi*, conceived not in his sense but in that of M. Dessoye. Of these *projets* the first actually threatens with punishment “any parent or guardian or other person who shall be convicted of having prevented a child whose name is inscribed on the books of a public school from receiving instruction in the whole or any part of the subjects declared obligatory by the first article of the said law [that is, the article rendering education obligatory], or from using class books which have been regularly entered on the departmental lists”—as have been those from which extracts were given in our former article. This means that should the *projet* become law, and a Catholic parent forbid his child to learn lessons or use books in which the Catholic religion was reviled, or practices his conscience told him were immoral were recommended, such parent would be liable to “a penalty of one to fifteen francs fine and five days imprisonment” for each offence—a penalty which, we may be sure, the school authorities would see rigorously enforced. “It is impossible,” say the *considéransts* of this *projet*, “to admit that it belongs to private persons to put under interdict a part of the instructions given at the school. . . . They partake of the character of obligation [imposed by the law], and form an indivisible whole from which it is not permitted to the fancy of the teachers, or of the families, to detach anything.” Thus, forgetful of his own words above cited, does M. Doumergue propose to cover with his own sanction, and that of the Government to which he belongs,

every blasphemous and indecent suggestion by which the teachers under his administration seek, in violation of neutrality, to cause distress to conscientious parents.

By the second *projet* M. Doumergue, with patent insincerity, pretends to furnish aggrieved parents with a means even more effectual than the Tribunal of Conflicts concedes to them, for protecting themselves against offending teachers; but by which in reality he takes away from them every available means of self-protection. This *projet* advances the plea that "it is in the name of the State that the teaching is given; it chooses the teachers, and delegates to them their powers, without any private person intervening in their delegation; it seems logical therefore that it should have to answer for all the acts of its subordinates." And on this plea it withdraws the misbehaving teacher from the reach of the judicial courts and substitutes the State, that is in effect, the Préfet. Then it says hypocritically to the injured parent, "See what a superior position we have given you. When you had to sue the teacher himself you were always in uncertainty whether you could get your damages and your costs out of him. Now you can proceed against the State, which is always solvent, to the amount of its obligation to you." But what the authors of this *projet* foresee will happen, and intend shall happen, is that the teacher, rejoicing in his personal immunity, will be encouraged to persist in an anti-clerical campaign which will gain him favour with his official superiors, whilst the parent will fear to take action against so powerful a personage as the Préfet.

What is the value of an assurance that the sentence will be carried out to one who is prevented from obtaining the sentence? The defendant is the most powerful man in the department, the Préfet. Fearing no delays and no expenses, he will avail himself of every expedient of procedure and will exhaust all the stages of jurisdiction. He can too, if I have carried my case before the civil tribunal, use his authority to stop the hearing by raising the conflict. He whom I have summoned to answer to my complaint and submit to the decision of our common judges, can suddenly change his character, and, clothing himself in a new personality, play the master and order the tribunal to surcease. Yet these are only proceedings he can openly avow, as provided by the law. Will he refrain from applying secret pressure to the witnesses, or even to the magistrates? Promises of advancement, threats of compromising *dossiers*, how many are the devices at the disposal of the State's representative to enable him to deflect the course of justice without making a noise over it? All this the poor people



will suspect, will foresee, and they will not venture to contend with so powerful a personage. They will feel themselves beaten by anticipation. Even success would fill them with fear. What reprisals would they not fear from the administrative powers? A *procès* with M. le Préfet! Who would run the risk? Whether he gained it or lost it, it would be the end for him of official favours, the probable commencement of ruinous vexations.<sup>1</sup>

These two *projets*—"for the better securing of violations of neutrality," as they might not inappropriately be named—were, as we have seen, entered at the *bureau* of the Chambers in June, 1908. As they are Government Bills, we must suppose it is intended to transform them eventually into laws, but so far this has not been done, and meanwhile the Dijon Court of Appeal, being now justified by the decision of the Tribunal of Conflicts, proceeded with the Morizot case, and on December 28th delivered its final judgment. In a moment we shall give a translation of the full text of this judgment, as in its formulation of motives it recites the history of the case, and so authenticates all that we have stated concerning it in this article. But first it will be instructive to hear the conclusions laid before the court by M. Godefroy, the *avocat-général*, on behalf of Morizot. We take them from the report given by *Le Temps* for December 23, 1908.

At the audience of the First Chamber of the Court, presided over by M. Cunisset-Carnot, the First President, M. Godefroy, *avocat-général*, gave yesterday his conclusions in the action brought by M. Girodet against M. Morizot, the teacher at Viévigne.

M. Godefroy was astonished at the sensation caused by this affair in the political and educational world. The Court had only applied to the special case of teachers the rules imposed by jurisprudence on other classes of public *fonctionnaires* who have committed gross faults in the exercise of their functions. The intervention of fathers of families calling teachers to account for grave faults they may have committed in the course of their teaching, is conformable to the purest republican tradition. It has been provided for by the law of 5 Nivôse, An. 2.

The Catholic parents must at least thank M. Godefroy for this formal admission that their action through M. Girodet, however displeasing to the Government, was on the clearest lines of republican tradition.

The public ministry does not fail to perceive that this intervention may often be dangerous and perfidious, when it is exercised by fathers

<sup>1</sup> *Études* for October 20, 1908, M. Auffray's Second Article.



of families who are reactionaries, and enemies of the *école laïque*: but it has too great a love of liberty to think it necessary to restrain it, on the morrow of the proclamation by the Republic of the laws of liberty of association and liberty of worship.

On the morrow of the introduction of M. Doumergue's two *projets* for depriving the parents of their right of intervention, this is indeed a remarkable assurance.

To the manœuvres of the reaction the response must be by the intensive development of school works. If, further, the Government thinks it desirable to take new measures in the interest of the *école laïque*, it will take them with knowledge of the facts.

Here peeps out the serpent's tail.

Then, after demonstrating that the application of the *Droit Commun* to teachers implies no danger to their interests, M. Godefroy examined the deeds with which M. Morizot was charged, and protested against the words of M. Girodet's *avocat*, who had said that the authorities of the Academy had not done their duty. Never had M. Girodet addressed any complaint to them, and when the primary inspector, on being called in by the *Maire*, came to Viévigne, he was paralyzed by M. Girodet, who forbade the children to speak to him.

If this was true, it was probably, as we have observed, because M. Girodet foresaw that the primary inspector's object was to brow-beat the children into self-contradictions which he could afterwards use against them. It must be remembered that the Catholic parents have lost all trust in the honesty of these State officials, knowing that they come as adversaries not as conscientious inquirers.

As for Morizot [continued M. Godefroy], he had said some very foolish things, but without any bad intention, and simply because he did not understand what he read. Under the circumstances, he could not continue to be a teacher, but M. Godefroy hoped that the Court would not forget that he had been an irreproachable teacher till the day when a certain kind of literature and certain noxious ideas which were being propagated came to turn his enfeebled brain. Out of regard for his wife, his children, and his nineteen years' service, the Court would, it was trusted, draw up *considérants* which would allow the administration not to dismiss him, but to award him the proportion of pension to which he was entitled, he himself realizing that he could no longer be a teacher. Its *arrêt*, being thus delivered with justice and moderation, will be highly appreciated by public opinion, which in our days is so impressionable and fervent, and which, after having been so deeply moved at the beginning of the case, is already appeased.

One thing may perhaps be found perplexing in this extraordinary confession of guilt and plea for mitigation. When first the Court of Appeal decided to entertain the Morizot case, the administration removed him from Viéville, but transferred him to a post of increased salary. If he was a person of such enfeebled brain, this was surely an unintelligible proceeding. Let us, however, come to the sentence of the Court, which was delivered by M. Cunisset-Carnot, a nephew of the former President of the Republic. As he is not, we understand, a Catholic, at least not a practising one, he cannot be set down as a partisan. Indeed, this is evidenced by the easy way in which he lets Morizot down—much to the disadvantage of the logic of his argument. For, however good may have been Morizot's previous record, and however strong the claims of his wife and children, it is hard to see how, in a confessedly civil case, these considerations could be held to diminish the gravity of the injury done to Girodet's children. Still, we may presume that Girodet's chief anxiety was not for the money, but for the cessation of these modes of child-persecution.

The judgment of the Court, which we take from the *Debats* for December 30, 1908, was delivered on December 28th, and was in the following terms :

Whereas, by its decree of December 11, 1907, the Court had ordered that, before it decided on the main question (*dire droit sur le fond*) Girodet should be admitted to prove, in the ordinary form of inquisitions (*enquêtes*) before M. le Conseiller Fougères, appointed for this purpose, that the teacher had in class at Viéville, before pupils of from seven to twelve years of age, used expressions, nine in number, which are of a character some to do the most serious harm to the morality of the children and to their patriotism, others to wound their religious convictions and those of their parents in violation of school-neutrality (*neutralité scolaire*) ;

Whereas, in consequence of the refusal to accept competence (*déclinatoire de compétence*) entered by the Préfet of Côte-d'Or on March 6, 1908, and annulled by the decision of the Tribunal of Conflicts on June 2nd following, the Court, in its second *arrêt* of March last, reduced to six the number of expressions [imputed to Morizot], the existence and character of which Girodet had to demonstrate by the way of inquisition, before the question of damages could be decided in response to his demand ; and those statements were the following : (1) that the French soldiers are blackguards and cowards ; (2) that the Germans did well in 1870 to kill the children in their cradles ; (3) that those who believe in God are idiots (*imbéciles*) ; (4) that people should

not confess to the Curé, but to those whom they have injured ; (5) that the good God (*bon Dieu*) is a well-filled purse ; (6) that there is no difference between a man and a cow, for both . . . ;

Whereas, in consequence of these two *arrêts*, the inquisition and counter-inquisition ordered were held on July 22 and 24 last past, and twenty-six witnesses were carefully examined, namely, fifteen for the inquisition, and eleven for the counter-inquisition ;

Whereas it is clearly proved from the testimonies taken at the inquisition, that the six expressions with which Morizot was reproached by Girodet, and for which the latter had offered his proofs, were certainly made by the teacher in his class before children of both sexes ; that, if these expressions were not reported by the children in absolutely identical terms, this should not be accounted surprising, considering the long interval between the time when they were heard by the children and when they were deposed to, but that the exact sense of these expressions is perfectly clear, and has not varied in the accounts given by the children at the time of their first conversations on the subject with their parents, and in their depositions at the inquisition ; that there was indeed a certain want of precision in regard to the dates on which Morizot's pupils declare they heard him use these expressions, but that this fact affords no ground for suspecting falsehood in their depositions, since children of that age, very rare exceptions apart, have not yet learnt to place facts quite correctly in the divisions of the calendar ;

Whereas, no element in the depositions of the witnesses revealed anything resembling a lesson learnt by heart, or recited under the influence of a bias (*de parti-pris*) or anything which made one fear an inspiration received from or pressure applied by any person whatever ; but they bore the clearest marks of good faith and sincerity, and should be taken as rendering as faithfully as possible what had happened, what Morizot had said to his pupils, and what had remained in their memory ;

Whereas, on the other hand, the witnesses furnished by Morizot distinctly confirmed, for the most part, the depositions made by those brought before the inquisition ; if all the children did not hear the expressions used, this is explained first by the fact that several of the classes were not attended by some of them, and further by the youth of the hearers which occasioned gaps in their attention ; in fine, no testimony given by the children who were heard, or by their parents, has succeeded in discrediting the allegations of the witnesses who affirm their knowledge that the incriminated expressions were used ;

Whereas, moreover, Morizot does not in all respects protest against the charge that he used the deplorable phrases, and confines himself to an endeavour to extenuate his fault, whether by saying that the children had not taken in his idea accurately, or by protesting that he had no bad intention ; for instance, he explains that, if he treated the French soldiers as blackguards and cowards, he was not referring

to the army of the Republic, but to that of the First Empire, which is not an excuse, since he should not forget that the glory of our soldiers is not that of this or that *régime*, but the intangible glory of the country ;

Whereas, these being the conditions, there can be no doubt as to the nature (*materialité*) of the expressions for which Morizot is reproached by Girodet, any more than as to their meaning which is superabundantly clear from their very terms ; they are essentially of a nature whether to weaken in the minds of the children their respect (*culte*) for the national army, that sentiment so necessarily bound up with love of country, or to attack beliefs which ought to be respected in virtue of the principles of toleration and of liberty of thought which are of the very essence of a democratic *régime*, or lastly, to trouble their modesty by directing their imagination to objects to avert it from which an educator worthy of the name should watch with a care never relaxed for a single instant ;

Whereas, the insults directed against the army, the attacks directed against the religious beliefs of the children and of their parents, and the obscene allusions which are found in the expressions used during class time by Morizot before the little boys and little girls who composed the classes, were entirely of a nature to make on their young minds undesirable (*fâcheuses*) impressions the consequences of which may be deplorable, and the wrong done to the children appears to be certain ; Girodet therefore is justified in asking that notice should be taken of the matter so far as it regards his child ; expressions such as these [which have been used], even if it is sought to attenuate them to a certain extent in order to appreciate their exact value, cannot, as the Tribunal of Conflicts by its decision of June 2, 1908 has declared, be considered as comprised on any plea whatever in the instruction which a teacher is commissioned to give his children ; the first is an outrage on the army and the second an apology for a deed qualified as a crime by the law, the third, fourth, and fifth are, in terms gross and injurious, a formal (*caractérisée*) violation of school-neutrality and a grave invasion (*atteinte*) of the parents' right of education ; the last, taken as it is reported, seems to be nothing else than the expression of an obscene thought ;

Whereas, in view of all the elements of the case, it is clearly established that Morizot, by the expressions used in presence of the children, has done them a grave wrong for which their parents are quite justified in demanding reparation in virtue of Article 1382 of the Code Civil ; that the demand introduced by Girodet against the teacher Morizot ought therefore to be admitted in principle, and the only question that remains is to estimate the amount of the damages to be accorded to the father of the family ;

Whereas, however grave be the wrongs done by Morizot, account must be taken of the conditions, from which it results that Morizot, even if his professional value is disputable, has never given grounds for serious reproach in respect of his morals, or his conduct ; that he

has, moreover, always denied and combated the odious doctrines of the anti-militarists, which have certainly not inspired his expressions about the French soldiers; that, under these conditions, it is fitting to reduce the amount of the damages due to Girodet, to just proportions;

Whereas the demand made by the latter in his conclusions that the decree (*arrêt*) should be published in a certain number of journals, cannot be admitted, since its admission would give to this decision a penal character which it ought not to have, and which would be incompatible with the objects (*intérêts*) of an essentially private nature that Girodet claims to prosecute;

Whereas the party which loses ought to pay the costs, which will be set entirely to the charge of Morizot, if necessary by the title of supplement to the damages;

For these motives the Court

Declares the demand of Girodet to be admissible and well-founded, and to put him in the right (*y faisant droit*)

Condemns Morizot to pay to him, on the signification of this decree, the sum of 200 francs by way of damages.

Condemns him further to pay all the costs of the suit (*instance*).

So far so well then with this particular case, for it is but one out of many similar cases, and it has ended in a judicial pronouncement that the complaints of the Catholics are not unfounded, and that the promised neutrality of the *école laïque* is grievously violated by the State teachers. But what of the further developments yet to come? According to *Le Temps*,<sup>1</sup>

It is announced that M. Ferdinand Buisson intends on the re-assembling of the Chambers to put a question to the Minister of Public Instruction. He wishes to know what measures the Government intends to take in consequence of this *arrêt* "to cut short the hopes which the enemies of the *école laïque* affect to base upon it."

By the time this article is in the readers' hands it will be known what answer M. Doumergue has made to this interpellation. He could make a most satisfactory answer on the lines of his words which we have already cited. He could say that the measures they proposed to take were to cut away the ground from under these parental complaints by resolutely requiring their teachers to keep within the terms of the law, and put an end to their incessant violations of neutrality. It is to be doubted, however, whether this is the kind of answer he will be allowed by his colleagues to give, and we may be sure that it is the last kind of answer which would satisfy M. Buisson.

<sup>1</sup> January 1, 1909.

Yet this M. Buisson, who is so indignant that Catholic parents should be allowed any remedy at all against a teacher who has poured blasphemies and indecencies into the ear of their innocent children, is the very same man who so recently had the effrontery to stand on an English platform, and declare with the utmost emphasis that in his country the "teachers were not allowed to say anything either for or against any man's religious belief." As we put these two facts together, and recollect the many others which deserve to be grouped with them, it cannot be strange if we bethink ourselves of the words of our great national poet :

Be these juggling fiends no more believed  
That palter with us in a double sense,  
That keep the word of promise to our ear,  
And break it to our hope.

No more believed! Yes, but that is just the point. We have been moved to write this article by the paragraph of the *Times* for December 31, 1908, in which its Paris correspondent prefaced his announcement of the result of the Morizot trial with the following account of its significance :

Last September the Bishops addressed a collective letter to the French "fathers of families," in which they attempted to arouse public opinion to undo some of the essential work of the Third Republic—that is to say, as was pointed out at the time in this Correspondence, the national school system based on the principle of religious neutrality, by which the Republic has rooted itself in the hearts of the people. The French prelates thus lent the weight of their authority to the efforts that had already borne fruit, and of which the Burgundian parents' initiative [*i.e.* in the Morizot case] was a characteristic manifestation, to centralize the activity of the Clerical party against the Republican State Schools by the formation of a Central Committee to direct the local associations of fathers of families created in all the French *communes*, for the exercise of the strictest surveillance over all that is said and done in the schools. In the presence of this revival of the old campaign against the national and "neutral" Republican schools by the same persons who have been for more than thirty years the enemy of the *esprit laïque*, the Minister of Education framed a Bill the avowed object of which was to allay the anxiety of the Radical majority, which had already expressed its serious apprehensions with regard to the decision of the Dijon Court.

In the light of the indisputable facts we have brought together in these two articles, it is clear how misleading is this *Times* report, and clear that it is so because its correspondent

who possibly is not ill-intentioned, instead of gathering his facts by a careful investigation of witnesses on both sides is content with the easier method of taking from one or another of those in office just one of their treacherous "words of promise to our ear." And so the English people are misled into applauding men from whom they would turn with horror if they were told the truth about them. Let our leading journals comment on the facts of religious strife abroad according to their ideas and predilections. That must be. But, whatever be their predilections in other respects, it is surely not too much to ask of them that they should make it a matter of principle to report the facts correctly and impartially.

S. F. S.



## *A Modern Christian Apologist.*

ONE of the most noticeable results of the Rationalist movement of to-day is the stimulus it has given to religious thought. How prominent a part theology plays in the modern literary output any list-of-the-week's-books will show. In many cases the writers are men of no theological training—a fact they themselves are often the first to admit. They wish merely to contribute their views to one side or other of the discussion. But in a matter so difficult zeal without knowledge is dangerous. And not a few such authors have only served to demonstrate still more clearly the truth of Carlyle's dictum that true guidance in return for loving obedience is, did he but know it, man's prime need.

In the religious essays we propose to consider in this article there is, we fear, little enough of loving obedience, for there is no recognition of visible true guidance. In Mr. Benson's latest pages we find religious and semi-religious problems honestly and often strikingly discussed. The writer is interesting and stimulating within limits. There is much that is admirable alike in thought and expression. He formulates the view of a man who desires above all things to be sincere, an educated, uncontroversial, reasoned view. At times it borders on the Catholic view, only to strike off at a sudden tangent into a semi-agnosticism from which it ultimately returns to a trust in God, a faith in His Providence, a resignation to His will, a belief in His loving kindness which any Catholic might be proud to boast. In *At Large*, for instance, there is a charming essay on "The Love of God," in which an attempt is made to reconcile the mysteries of sin and suffering with belief in an all-loving Father. And the solution is on lines eminently Catholic. We have often heard the exposition of

<sup>1</sup> *At Large*, by A. C. Benson, with references to *From a College Window*.



the parable of the Prodigal in much the same sense as the writer gives to it, though seldom, let us own, so eloquently expressed. Other difficulties dealt with are amusing rather than serious—the terrors of the Victorian orthodox Protestant Sunday, or the Chadbandian eloquence of the Evangelical gentleman who harangued on the extreme sinfulness of sin. We cannot help suspecting that it is past recollections of this sort which have led Mr. Benson to fulminate as he does against what he calls ecclesiasticism. If so, we can sympathize with him. But to this point we shall return later.

The opening essay in *At Large* gives the point of view. This was embodied in the title of a previous volume, *From a College Window*. There the author discussed much the same topics from the standpoint indicated in the title. One need not have enjoyed the modest competence of a college fellowship to realize something of what this point of view implies. The saving grace of a liberal education with all that it means of conscientious work, broadened sympathies, and cultivated tastes, is among its chief assets. With this goes a certain social standing, moderate leisure, pleasant surroundings, in which, if anywhere in this workaday world, the fragrance of romance still lingers. Such a point of view has clearly its advantages, college meetings notwithstanding. It has also its drawbacks. The pressure of the stern realities of life is, or may be, reduced to an unwholesome minimum. There is a tendency to theory-spinning and arm-chair philosophy. One may either leave the masses out of account, or unconsciously assume that they have in their way education and powers of appreciation similar to one's own. This may amount to taking for granted things for which the majority of mankind has to struggle, and to a tacit refusal to go behind one's own assumptions. Lastly, we must admit that such a situation tends unconsciously to induce an attitude of superiority to those outside the charmed circle of University life; and superiority is often only another word for narrowness. Thus a philosopher of this sort, while ideally situated in regard to his own comfort and convenience, finds his path to truth beset with pitfalls which call for constant wariness lest he be entrapped. We remember hearing one such wax eloquent in his wrath at the suggestion that an ethical system he was upholding would make havoc of the morals of the people. Such a test of a theory of conduct he declared to be most unscientific. Yet a system of

ethics which shrinks from the touchstone of action is surely more unscientific still.

Yes, one knows the College Window, and the sober, solid happiness of its prospect, nor does Mr. Benson speak more than the truth in the delightful essay in which he explains his point of view. What he says of Cambridge is equally true of the sister University. "The home of lost causes" is a description of Oxford, instinct with just that atmosphere, breathing its brave optimism no less than its sad-eyed despair.

From this standpoint Mr. Benson approaches religion. We should not be acting fairly did we attempt to put his views into a system. Of a system he can believe nothing good. But we are safe in saying that he is strongly individualistic, and that he repudiates again and again the notion of a creed or Church.<sup>1</sup> Christ's religion was a message to individual hearts. It was "a purely individualistic teaching based upon conduct and emotion."<sup>2</sup> "Christ spoke little of sects or fusion of sects because He contemplated no Church in the modern sense, but a unity of feeling which should overspread the earth. All who live purely, humbly, and lovingly in dependence on the great Father are His brethren."<sup>3</sup> Christ's chief message to men was thus that their Creator is also their Father, and that the true road to life is the way of simplicity, sincerity, and love. He brought a new standard into the world, judged by which many respected and revered persons were found wanting, and many obscure and miserable outcasts pleasing in the sight of God.<sup>4</sup>

Such then, we are to believe, is the simple spirit of Christianity as embodied in the life and teaching of its Founder. And what of the Church? It is only "a human attempt to organize a society with a due deference to the secular spirit, its aims and ambitions."<sup>5</sup>

The deterioration began early. St. Paul was one of the first to offend.

<sup>1</sup> This hatred of a system amounts almost to an obsession. In *At Large*, p. 62, he writes: "All rational people know that what has done most to depress and discount religion is ecclesiasticism. The spirit of ecclesiasticism is the spirit that confuses proportions, that loves what is unimportant, that hides great principles under minute rules, that sacrifices simplicity to complexity, that adores dogma, and definition, and labels of every kind, that substitutes the letter for the spirit. The greatest misfortune that can befall religion is that it should become logical," &c.

<sup>2</sup> *At Large*, p. 277.

<sup>3</sup> *From a College Window*, p. 325.

<sup>4</sup> *Ibid.* pp. 310, seq.

<sup>5</sup> *At Large*, p. 277.

His application of the method which he had inherited from the Jewish school of theology, coupled with his own fervid rhetoric, was the first step, I have often thought, in disengaging the Christian development from the simplicity and emotion of the first unclouded message, in transferring the faith from the region of pure conduct and sweet tolerance into a province of fierce definition and intellectual interpretation.<sup>1</sup>

Metaphysics next laid violent hands upon it, "overlaid it with definitions, harmonized it with ancient systems, dogmatized it, made it hard, subtle, and uninspiring." It was surrounded with ritual and pomp and hierarchies, eviscerated and conventionalized, until now the world is asked to believe that the Pope and the Vatican are the representatives on earth of the peasant teacher of Galilee.<sup>2</sup>

Metaphysics, we know, have a bad name, and the temptation to tilt at a windmill is strong in writers "with a point of view." Granted all that need be granted of the over-subtlety and hair-splitting of some of the scholastics, the service of metaphysics to Christianity still remains a very real one. Christianity implies thought. If men were to realize that they were not believing a beautiful delusion, their faith must be shown to rest on no irrational principles. When they asserted the divinity of the man Christ, they must feel that they were not talking airy nothings; and to analyze one's ordinary language is to plunge at once into metaphysics. St. Anselm, the first of the scholastics, chose as his motto, *Fides quaerens intellectum*. No clearer statement could be given in a few words of the whole purpose of metaphysics in regard to religion.

Nor to the mediæval mind were the systems with which Christianity was harmonized as outworn, as some may think them to-day. Our great-grandchildren may find Hegelian Idealism discredited; but it is a modern philosophy, and we do not condemn the efforts of those who seek to reconcile the teaching of Christianity with the truth which underlies the ideas of Hegel or the Pragmatism of William James. Christianity in itself, as has often been pointed out, is of no school or system, neither of Paul nor of Apollo; the Church has canonized no philosophical theory, but under divine guidance she has selected from human modes of thought that best suited to express her divine message.

<sup>1</sup> *At Large*, p. 66. This of course is no discovery of Mr. Benson's, but a commonplace of the moderate rationalistic school, the Harnacks, the Sabatiers, *et hoc genus omne*.

<sup>2</sup> *From a College Window*, pp. 311, 314.

One vessel had to be chosen that the contents might be preserved as a whole; one vehicle fixed on, that the entire message might be transmitted.

Further, it is undoubtedly true that from the peaceful lake and village lanes of Galilee to the Vatican is an immense step, and one which, were Christianity a static system, might discredit its continuity. But the Christian people is a living organism. From its birth its advance was amazingly rapid. That it should so soon have united and sanctified the eastern Mediterranean basin, that within seventy years of Christ's death Clement from Rome should issue ordinances to the Church at Corinth, is proof of no tardy development. It is the oak and acorn problem once more. The vital spirit, not the creature of circumstance, but the creature of God, dominates its surroundings and moulds such of them as are suitable to its own uses. And when no creature, but God's own promised Spirit, is energizing in the Church, how can we deny that her development was in accordance with that Spirit?

Again, Mr. Benson totally rejects the idea of sacrifice in the New Law. With the knowledge that God is our Father such an idea becomes a sheer anachronism, "an unworthy survival of a time when men had little knowledge of the Fatherly Heart of God."<sup>1</sup>

Thus the only possible theory of worship is that it is a deliberate act: an opening of the door which leads to the heavenly presence. Any influence is religious which fills the mind with gratitude and peace, which makes a man humble and patient and wise, which teaches him that the only happiness possible is to attune and harmonize his mind to the gracious purpose of God.<sup>2</sup>

Multiplied quotations are wearisome, or we might add much more. Enough has been said to show the main outlines of the writer's views on Christianity and religion in general. Their wide divergence from Catholic teaching is plain. It seems to us that Mr. Benson has asserted too much. In his anxiety to rid the personality and teaching of Christ of the alleged misrepresentations of after-ages, he has deprived the life of our Lord of all its significance and of most of its appeal. That we should, as sons of the Father, imitate Christ by broadening sympathy, living purely, speaking sincerely, dealing honestly, is no doubt high and excellent teaching. It is an ideal of which

<sup>1</sup> *From a College Window*, p. 318.

<sup>2</sup> *Ibid.* p. 318.

multitudes of professed Christians fall short, but by itself it is not Christianity. For such a message no divine Christ were needed. If this were all, the Incarnation would be meaningless. All mankind were the children of God in a very true sense before the coming of the long-looked-for Messiah. But that sonship was as far removed from the sonship for which Christ stands as the relation of creature to Creator is from that of Son to Father in the mystery of the Trinity. God-made-man, by the very fact of His Incarnation, lifted human nature to a state indefinitely beyond the reach of its natural powers. And the soul in grace can proclaim itself a son of God in a higher and truer sense than can, in virtue of nature alone, the purest spirit which stands by the great throne. This is the very pivot of Christianity. Remove it and Christ's work for the human race is no more than that of Socrates or Marcus Aurelius, save that His teaching has proved more influential than theirs. To remove it is, in fact, to do away with the distinguishing feature of Christianity, the supernatural order. The whole economy of salvation in the New Law is gone, and we are left with a refined system of natural ethics.

Thus it is not surprising that Mr. Benson sees no need for the worship of sacrifice in the New Law. If Christ is a mere moral teacher, how can His sacrifice speak more eloquently than Abel's? Or if, again, sacrifice is unnecessary because the Divine Majesty did not need to be appeased for man's sin, Christ's office and work is rendered only the more insignificant, and the fundamental purpose of the Incarnation, that of atonement, becomes meaningless. But it is only by doing conscious or unconscious violence to the New Testament teaching as a whole that we can arrive at any such view. No phrase is more frequent on Christ's lips in the Synoptists than the "Kingdom of God," or the "Kingdom of Heaven." This kingdom is as a seed sown in the earth, growing secretly unto the harvest; it is as a grain of mustard seed, smallest of all seeds, yet to issue in a tree so great that the birds of heaven may dwell in its branches. It is that assembly to which the incorrigible is to be denounced; that real union—to take an instance from St. John's Gospel—of all that shall believe, a union compared to that between Christ and the Father. It is that marriage-feast to which, on the failure of the original guests, all were invited. It is as a net cast into the sea and gathering together all, good and bad, unto the day of final separation.

In all this teaching there is undoubtedly a "message to individual hearts," but to individuals as parts of a great whole, of the magnificent temple of God of which Christ is the corner-stone. He is the vine: His followers the branches intimately connected one with another in and through Him, to whom they owe their life, and without whom they are but useless drift-wood, fit only for the fire.

Following closely upon this we have the teaching of St. Paul on the mystical temple of God, fashioned of living and chosen stones, "built upon the foundations of the apostles and prophets, Jesus Christ Himself being the chief corner-stone, in whom all the building being framed together groweth up into an holy temple in the Lord,"<sup>1</sup> a teaching which finds its ultimate natural type in the solidarity of human nature and in the truth that man is by nature a member of a community.

And to this is to be traced the influence which Christianity, as a teaching system, has ever exercised over mankind. It has bound men together, Jew and Greek, bond and free, in a real, though mystical, polity, of which Christ is the head. One with Christ, we are one with the Father in and through Christ.

And in the individualistic point of view, we may ask, what is to become of the masses? To the cultured aesthete art and nature and music may perhaps be—as they are intended to be—religious influences. But what of the wandering millions who are strangers to all art save that of the hoardings and the half-penny press, and to all music save that of the music-halls?

Newman put the matter well, if somewhat severely, in his *Present Position*:

You sit in your easy chairs, you dogmatize in your lecture-rooms, you wield your pens: it all looks well on paper: you write exceedingly well: there never was an age in which there was better writing; logical, nervous, eloquent, and pure—go carry it all out in the world. Take your *First Principles* of which you are so proud into the crowded streets of our cities, into the formidable classes which make up the bulk of our population; try to work society by them. You think you can; I say you cannot, at least you have not as yet; it is yet to be seen if you can. "Let not him that putteth on his armour boast as he who taketh it off." Do not take it for granted that that is certain

<sup>1</sup> Ephes. ii. 20, 21.

which is waiting the test of reason and experiment. Be modest until you are victorious. My principles, which I believe to be eternal, have lasted 1,800 years; let yours live as many months.<sup>1</sup>

Truly the view from a college window is not without its limitations.

But it will be said that such a conception of Christianity, as we have been upholding, rests on assumed principles; that it is, in fact, an instance of that very ecclesiasticism which the modern mind so hates. That it rests on very different principles from those assumed in the opposite view, there can be no doubt. The modern maintains that religion is a business of which the individual is sole judge and final court of appeal; the Church, that it is, whatever individual effort may precede, ultimately a matter in which he must submit to teaching and authority. Of such opposite standpoints no harmony is really possible. But there remains the question, Does the individualist gain in hold on reality, in insight into the value and mystery of life, owing to the point of view at which he has placed himself, or is the authoritarian standpoint the more advantageous in the long run?

First, is there no room for individualism, so to call it, in the ecclesiastical system? No doubt, there are for the believer fixed limits, not so much of speculation as of adhesion, and, of course, of action. And to the average thinker the former are as much, and as little, galling as the latter. As a recent writer has well put it:

Faith challenges our belief, not our Logic: it does not say, *this is proved*, but *this is*. . . . You may see and meditate all that can be said for any condemned doctrine, provided you do not hold the doctrine itself. . . . I have not the least doubt that my soul is immortal: my faith tells me so. But I am as free as any other man in judging of the value of the arguments for immortality.<sup>2</sup>

This is a matter of Catholic experience which can be judged only from within. But what is the ultimate value of the two standpoints?

The Christian in communion with Rome gives up that which to the modern is his most cherished inheritance, the right of judging for himself as to what is to be believed and what not. In this he is only reasonable and consistent. He starts

<sup>1</sup> *Present Position*, Third Edition, pp. 270, 271.

<sup>2</sup> J. Rickaby, S.J., *Scholasticism*, pp. 118, 119.



with the idea that God gave a revelation to man. Unless this revelation were to be futile, it must be safeguarded in some way from corruption. This implies the existence of some men or body of men whose business it shall be to guard the divine deposit. Naturally in the early days of the revelation its custodians will be those to whom it was originally entrusted, the Apostles. They, as their name implies, were sent to proclaim it to the world with a promised immunity from error in their teaching. If any such body exists to-day, it must be one which claims descent from those originally commissioned to teach, and a similar endowment to theirs. In the Church the Catholic sees just such a body. To her he gives his allegiance, and regards her dogmatic pronouncements as oracles of truth.

Thus he gives up his liberty of judging because he is no longer rationally free. He abandons the quest because he has found the truth.

The individualist denies in religious matter the principle of authority, while admitting it far and wide in other fields of thought. In his view the revelation may have been originally entrusted to definite persons, but on their deaths it became, so to speak, common property. He takes what traces of it he finds in the original sources, and these are to him the only fountains of truth, the Gospels as historical narratives. But, as such, they will fall within the domain of the professional historian, and for the dogmatism of the Church is substituted the dogmatism of the scientific man. As Wolf dissected Homer and Mommsen re-wrote the history of early Rome, so the story of the origin of Christianity is to be re-written by modern critics, and to their *ipse dixit* the plain man must bow. If the Fourth Gospel is mere allegory, and St. Paul's Epistles the outpourings of the heated brain of an epileptic visionary, whatever else we may have done, we have not advanced far into the meaning of the world's mystery. "The holy spirit of man," with all its thought and travail, with all its straining after a purer, nobler, diviner life, has but confirmed the idea of Swinburne's chorus: it has been but ploughing the sand and chasing phantom lights, and the sooner we have done with the great falsehood and recognize it as such, the better. Mere negation is a poor result of the labour of the mountains; and we are in the position of the pre-Christian sceptic who declared all things a jest, and all things dust, and



all things nought. Yet, if the modern is consistent, no other prospect is before him. He may enlarge the borders of scientific knowledge and indefinitely advance in material civilization. But not by these things alone does man live. His religious hope is gone; and it needs but another Hume to arise amongst us, and with pitiless logic point it out. The mind revolts from such a prospect and turns back in despair to other and fairer views. But to face what? Either every man to believe what seems true to him, and each to be right in his belief, or the principle of authority, of true guidance, must be accepted. There is no middle course.

In the former solution we have a kind of religious pragmatism, which Mr. Benson seems to favour. On the other hand he insists on applying to it intellectual tests. We have no assurance of any future life because it cannot be scientifically proved. Indeed this is one of his charges against the theologians that they prove nothing, and throw no light on the mystery of life save by assertions and assumptions. And in his *Life of Walter Pater*<sup>1</sup> he writes:

This is the truth, disguise it as we will, that religion in its present form is not a solution of the world's mystery. For all religions, even Christianity itself, tend to depend upon certain assumptions, such as the continuance in some form or another of our personal identity after death, of which no scientific evidence is forthcoming. We may assume it, yielding to a passionate intuition, but nothing can prevent it from being an assumption, an intuition which may perhaps transcend reason but cannot wholly satisfy it. Thus there must be in all reasoning men's hearts a streak of agnosticism.

But to the Christian, the soul's immortality is a matter not of agnosticism, but of faith, and of a faith which altogether transcends reason and scientific proof.<sup>2</sup> Mr. Benson talks again and again of faith, but if what faith holds is uncertain unless it can be proved to the hilt, there is surely no faith at all. Truths so proved are matters of demonstration, not of faith. Reasoning may be the cog-railway by which we gain the mountain peak, but the view from the summit is entirely different from the means of ascent. Yet the metaphor is inadequate and even misleading; for natural reason does not land us as inevitably in faith, as does the mountain-railway on

<sup>1</sup> *English Men of Letters Series*, c. vi. p. 172.

<sup>2</sup> Cf. the quotation from *Scholasticism* above.

the peak. The Christian evidences are not of such a nature as to compel assent. Faith is a moral as well as an intellectual act. It is moreover the free gift of God, an act which man unaided cannot perform. Hence faith expects to be met—if not half way, yet to a certain point—by a willingness on the part of man to submit his intellect to God, otherwise an argument in itself conclusive would be amply sufficient for Christian faith.

And it is this moral act, this acting on the impulse given by grace to will, and by will to reason, to believe with only moral certitude in the word of another which is the difficulty of faith. Here is the leap in the dark, here the call for courage. Yet he that shall lose his life shall save it, and only he: for to the believer alone are the promises, and without faith no man can please God. We cannot help noticing in Mr. Benson's writings the absence of this disposition, and the confusion between the reasoning preliminary to faith and faith itself. Nothing is clearer in the story of the life of Christ from Bethlehem to Calvary, than that it was a reversal of all that men would *a priori* have deemed congruous in the life of a great saviour. It began in obscurity and ended in apparent failure. Men looked for a kingdom and were told of a shameful death. They looked for greatness, and the child and the servant were pointed to as their models. It was not the intellectualists, but the little ones whom Christ drew towards Him. With the rationalists at Nazareth He could do nothing, because He would force no man against his will. Mr. Benson, it is true, recognizes something of this, yet in the expression of his views we seem to detect a tinge of the Matthew Arnold temper, of which Hutton wrote with truth:

There is always a tincture of pride in his confessed inability to believe—a self-congratulation that he is too clear-eyed to yield to the temptations of the heart. He asks with compassionate imperiousness for demonstration rather than conviction, conviction he will not take without demonstration. The true humility of the yearning for faith is far from Mr. Arnold's conception.<sup>1</sup>

After all, religious inquiry is like no other field of search. It is a matter of the heart as well as of the head, for prayer as well as for study. We are dealing with God towards whom our relations can never be those of mere speculation and

<sup>1</sup> *Essays*, ii. p. 296.

intellectual curiosity. "For what man knoweth the things of a man but the spirit of a man that is in him? So also the things that are of God no man knoweth but the Spirit of God!"<sup>1</sup> And this knowledge which belongs to the Spirit prayer alone can draw down to our sin-enfeebled intellects. Yet something of this spirit of prayerful longing inspires Mr. Benson when he writes:

O that I knew where I might find Him, that I could come even into His presence! How would I go, like a tired and sorrowful child to his father's knee, to be comforted and encouraged in perfect trust and love, to be raised in His arms and held to His Heart. He would but look into my face, and I should understand all without a question, without a word.<sup>2</sup>

But surely here he asks too much. The time of vision is not yet, though all who seek Him with a sincere trust and a devoted will shall assuredly not seek in vain.

We are in the heartiest sympathy with Mr. Benson in his efforts after a pure Christianity. We recognize with pleasure the high, if one-sided, ideal of Christian life he puts before us. And if we are critical, it is in no sense because we would pose as inquisitors, or attempt to score a dialectical point. We only regret that so much of what is beautiful alike in thought and expression, that so much which is in itself eminently Christian, and which every Catholic is taught, should be vitiated by what we must regard as fundamental misconceptions as to the nature, office, and work of Christ. Mr. Benson has been scared by the boggy of ecclesiasticism. Early experience and the revolt against convention, which is obvious in what he writes, may have much to say to this. But let him recognize that it is a boggy and not the living being of flesh and blood which dwells at his very doors; and that if he talks bravely against the Church, he owes it, in Newman's phrase, to the Church that he can talk at all. It is the Church which has fought the battle of Christianity from the first century against Cerinthus and Ebion down to the twentieth against the spirit of secularism in our own day.

Is it not a bitter comfort to know that the truth is there, and that what we believe or do not believe about it makes no difference at all?<sup>3</sup>

That, from one point of view, is exactly the attitude. The truth is there, and in a sense it makes no difference to the Church whether we believe it or not, it makes no difference to

<sup>1</sup> 1 Cor. ii. 11.

<sup>2</sup> *From a College Window*, p. 326.

<sup>3</sup> *At Large*, p. 266.

the truth, and in a very real sense it makes no difference to God ; but it makes a profound difference to ourselves. Things are what they are, and their consequences will be what they will be.

The truth embraced will not, indeed, free life from mysteries, or afford us scientific proofs of the high things of God. But it will alter our attitude towards life and its dark dispensations. Whatever our attitude, accept them we must. Only, if we are convinced that they are sent in love, and by a Wisdom which cannot fail, what would have been a maddening, intolerable burden, becomes a yoke sweet to be borne. Such a resignation springs not merely from intellectual conviction, but from the strength which Christ has won for us by His Passion and Death. There were great moral teachers in the world before Christ. They spoke to men of high ideals. But Christ did more. He gave them a divine strength with which to live their lives. So that the Christian no longer lives by sense and reason only : he has a higher life, strong and vigorous, but hid with Christ in God, a foretaste here of the unending life that is to be.

H. KEANE.

## *The Main Problem of the Universe.*

---

A mighty maze but not without a plan.

*Pope.*

---

### III. NATURAL SELECTION AND ADAPTATION TO PURPOSE.

THAT there are Final Causes in nature may now be assumed : that is to say, there are—especially in the organic world—manifest adaptations to purpose, such as the human mind can recognize, and in the recognition whereof it finds intelligent satisfaction and instruction.

That such adaptations could be accounted for only on the supposition that they were likewise intelligently designed, was the contention of the older school of philosophers, and one against which none could be set which was specious or even intelligible. But since the appearance of Mr. Darwin and the system which, with whatever modifications, traces its origin to him, the case is widely different, and a method of accounting for adaptation to purpose, without introducing the element of conscious design, has been supplied, furnishing an explanation which has obtained such widespread approval and acceptance.

According to Darwinians, the adaptations of which we speak have simply resulted from the force of circumstances, because they enabled their fortunate possessors to survive in the struggle for existence, while their fellows who were less well furnished perished. The raw material for such adaptations is supplied by the law of fortuitous and indeterminate variations, according to which the offspring both of plants and animals, never slavishly reproduce in all respects the likeness of their parents, but differ from them, some in one way, some in another. Of the differences thus arising, some are sure to confer *some* advantage in the battle for life, and the individuals thus benefited will consequently be the survivors of their own generation

and the parents of the next,<sup>1</sup> in which the advantageous variation will naturally be still further developed (in some instances at least), and transmitted to be similarly amplified in the generations which follow.

How this process is supposed to work in practice will be clearly seen from the examples to be presently given. But before we go further, it must be clearly understood that in this theory all changes or modifications effected in nature, and therefore all those adaptations to purpose which we are discussing, owe their origin to fortuity alone. They have been evolved simply because the variations through which they were built up happened to be practically beneficial, and that they were so was due, not to any purposive impulse guiding them to such an end, but merely according to the laws of chance, for amid the infinite multitude of variations casually occurring in each generation some *must*, it is argued, have happened to be just what was requisite at that stage for the purpose of adapting means to ends. The doctrine of Darwinism thus differs essentially from that of design, and the contrast between them is well expressed by Professor Huxley, when he writes :<sup>2</sup>

According to teleology, each organism is like a rifle-bullet, fired straight at a mark ; according to Darwin, organisms are like grapeshot, of which one hits something and the rest fall wide.

For the teleologist an organism exists because it was made for the conditions in which it is found ; for the Darwinian an organism exists because, out of many of its kind, it is the only one which has been able to persist in the conditions in which it is found.

It must further be remembered that radically as the Darwinian and the teleological systems are opposed, they both start from precisely the same facts of nature, and that for those upon which teleologists have been accustomed to rely for the evidence of design, Darwinians are able to give, at least in many instances, a mechanical explanation which not only cannot be called impossible, but which is probably true. Some examples will help to make this clear.

As to climbing plants which mount parasitically by twining

<sup>1</sup> This is, of course, a very summary manner of stating the theory. It should be noted that a great extent of time and multitude of instances must be postulated to ensure realization of these probabilities. We are not concerned, however, at present with the theory itself, but only with its aspect under one particular point of view, and for this the sketch given above is quite sufficient.

<sup>2</sup> *Lay Sermons*, p. 302.

snakewise round the stems of trees or shrubs, Darwin tells us,<sup>1</sup> that those dwelling in temperate climes where they die down each winter (as the convolvulus, hop, and black bryony), can get round small trees only of a few inches diameter, while in tropical forests the same class of plants can encircle huge trunks; and he explains, that in the former case, where growth has to be renewed each year from the root, and is limited to a brief season, were the upward journey to be lengthened by making large coils, plants would never be able in the time available to reach the light and air which is their goal: whereas in the tropics unless they could mount such tall supports, they would never escape from the darkness and stagnation of the forest atmosphere. But such provisions, which some would be inclined to quote as evidence of intelligent foresight, can, he argues, be easily accounted for upon his own system, for it is clear that only those plants would survive in either instance which adopted effective means of attaining the conditions necessary for their life; hence those which in temperate regions wasted time in twining round large tree-trunks, or in tropical climes did not succeed in doing so, would be hopelessly beaten in the struggle for existence, and the manner of growth which enabled their competitors to succeed, would by this time have become habitual in their descendants.

An immense number of other instances would obviously be met by the same sort of explanation, as, to take a few examples, the production of what is so common amongst animals—and at first sight so suggestive of deliberate purpose—protective coloration. As Darwin writes:<sup>2</sup>

When we see leaf-eating insects green, and bark-feeders mottled grey; the alpine ptarmigan white in winter, the red grouse the colour of heather, we must believe that these tints are of service to these birds and insects in preserving them from danger. Grouse if not destroyed at some period of their lives, would increase in countless numbers; they are known to suffer largely from birds of prey; and hawks are guided by eyesight to their prey. . . . Hence, natural selection might be effective in giving the proper colour to each grouse, and in keeping that colour, when once acquired, true and constant.

The neck of the giraffe might obviously be cited as an instance of a special provision for a particular requirement, but Mr. Darwin's remarks upon the case will serve further

<sup>1</sup> *Climbing Plants*, p. 37.

<sup>2</sup> *Origin*, sixth edition, p. 108.

to illustrate the working of his system in this regard. He writes:<sup>1</sup>

The giraffe, by its lofty stature, much elongated neck, fore-legs, head and tongue, has its whole frame beautifully adapted for browsing on the higher branches of trees. It can thus obtain food beyond the reach of the other ungulata or hoofed animals inhabiting the same country; and this must be a great advantage to it during dearths. . . . Under nature, with the nascent giraffe—the individuals which were the highest browsers and were able during dearths to reach even an inch or two above the others, will often have been preserved. That the individuals of the same species often differ slightly in the relative lengths of all their parts may be seen in many works of natural history, in which careful measurements are given. . . . With the nascent giraffe, those individuals which had some one or several parts of their bodies more elongated than usual, would generally have survived. These will have intercrossed and left offspring, either inheriting the same bodily peculiarities, or with a tendency to vary again in the same manner; whilst the individuals, less favoured in the same respects, will have been the most liable to perish.

It would be easy to multiply examples indefinitely of the same kind, in which it will be acknowledged to be at least quite conceivable that the work of adaptation to particular circumstances has been effected by the stress of those very circumstances themselves, acting upon fortuitous variations which cannot be ascribed to purposive design.

But it is not to such comparatively simple cases that the Darwinian principle of explanation is confined. It is likewise extended to structures and contrivances in which it might at first sight seem impossible to attribute the results to anything but intelligent purpose.

An interesting example of what appeared to the older teleologists an indisputable instance of design is given by Hugh Miller.<sup>2</sup> A bony cuirass of the fossil fish *Pterichthys* was pronounced by Agassiz, then the supreme authority on fossil ichthyology, to belong to the creature's upper side, and although Miller himself strongly maintained that it was from the under surface, the authority of Agassiz was held to be final. Presently, however, a feature was observed by a third observer which showed on purely mechanical principles that the other view must be the right one. The cuirass is composed of four large plates, with a smaller lozenge-shaped piece in the centre where their corners meet. This, it was now remarked, instead of lying

<sup>1</sup> *Origin*, p. 276.

<sup>2</sup> *Testimony of the Rocks* (Ed. 1861), p. 212.



over the four contiguous plates, lay under them : they overlapped it instead of being overlapped by it. On perceiving this, it was at once argued by Sir Philip Egerton that this could not be the upper side of the *Pterichthys*, for a plate so arranged would have formed no proper protection to the exposed dorsal surface of the creature's body, as a slight blow would at once have sent it in upon the interior framework. But it would be a proper arrangement enough for the nether side of a heavy swimmer, keeping close to the bottom, like the flat fishes, as it was evident the *Pterichthys* must have done. This simple consideration led, on fuller examination, to the reversal of the previous verdict, in which Agassiz himself concurred. Now here, argued Miller, was a question settled on one of the most obvious mechanical principles exemplified in the simple art of the slater or tiler ; and he cited it to exemplify "the *human* cast of the contrivances exhibited in the organism of the oldest geologic ages." If, he added, the accepted restoration were the true one, the Creator of the *Pterichthys* must have committed a mistake in mechanics which an ordinary slater would have avoided ; but as the Creator commits no such blunders, the mistake must be in the restoration.

To this the Darwinian will evidently reply that, if no such blunders occur in Nature, it is simply because Nature will not endure them, and that she would speedily exterminate any creatures whose armour was constructed upon wrong mechanical principles, in favour of others which gradually developed, more and more perfectly, an effective suit of mail.

A still more famous instance, in which from the structure of organs it was argued, and argued rightly, to their function, is furnished by Harvey in his great discovery of the circulation of the blood. To this he was led by observation of the heart and blood-vessels connected with it, the mechanism of which, in particular the valves, he could explain only by supposing that their purpose was to propel and convey, on the principles of hydraulics, a liquid stream from part to part. Here, as is evident, was a splendid fact for the teleologists, and here again, on the principles we have seen, given the first germ of a heart and blood, Darwinism will undertake to account for whatever we now find, by casual variation and the survival of the fittest.

The same is, obviously, to be said of such structures as are adduced by Paley and other natural theologians to demonstrate what is commonly styled the argument from Design, but should

more strictly be described as an argument *for* Design. One or two examples will suffice.

Speaking of the eye and the laws of optics, Paley says:<sup>1</sup>

These laws require, in order to produce the same effect, that the rays of light, in passing from water into the eye, should be refracted by a more convex surface than when it passes out of air into the eye. Accordingly we find that the eye of a fish, in that part of it called the crystalline lens, is much rounder than the eye of terrestrial animals. What plainer manifestation of design can there be than this difference? What could a mathematical-instrument-maker have done more, to show his knowledge of his principle, his application of that knowledge, his suiting of his means to his end?

Of the same organ Paley says elsewhere:<sup>2</sup>

The tendon of the trochlear muscle of the eye, to the end that it may draw in the line required, is passed through a cartilaginous ring, at which it is reverted, exactly in the same manner as a rope in a ship is carried over a block or round a stay, in order to make it pull in the direction which is wanted. All this, as we have said, is mechanical; and is as accessible to inspection, as capable of being ascertained, as the mechanism of the automaton in the Strand.

It is not necessary to repeat the explanation of how such instances may be accounted for on the principle of Natural Selection, but it will scarcely be denied that in the second case this explanation is considerably less simple than in the first.

Far less simple still are the signal examples presented by organs of extreme perfection which so abound in Nature, and upon which so many arguments have been based, as eyes, ears, wings, claws, and fins, the organs of respiration, nutrition, generation, fertilization, and others without number. For the efficacy of these, as we find them in the higher animals and plants, it is necessary that a multitude of parts must vary separately, and—unless there be something to determine each variation—fortuitously, in one particular manner, otherwise the mechanism as we find it would be impossible. But even in the most extreme instances Mr. Darwin convinced himself that Natural Selection could explain everything, and upon its sufficiency to do so he acknowledged its pretensions to rest.

If [he wrote]<sup>3</sup> it could be demonstrated that any complex organ existed, which could not possibly have been formed by numerous, successive, slight modifications, my theory would absolutely break down. But I can find no such case.

<sup>1</sup> *Natural Theology*, c. iii. p. 23 (Edit. 1818).

<sup>2</sup> P. 73.

<sup>3</sup> *Op. cit.* p. 229.

We must endeavour to realize by some particular instances what this means.

The organ most frequently adduced in this connection is undoubtedly the eye, of which Mr. Darwin says<sup>1</sup> that at first sight it seems "in the highest degree absurd" to suppose that such an organ could have been formed by Natural Selection: but that he is nevertheless persuaded that, although the difficulties are insuperable to our imagination, they should not be considered in the light of reason to be subversive of his theory.

The eye is in fact a very perfectly constructed camera, it has its dark chamber, furnished by the opaque *sclerotic*, which becomes transparent in the *cornea*, furnishing an aperture by which light can enter, just at the spot required for the formation of an image on the screen at the back of the chamber, the *retina*. Behind this aperture is a lens to focus an image upon the screen, the form of which can be altered according to the distance of the object seen, and there is a diaphragm, the *iris*, to regulate the amount of light admitted. Such are a few of the principal provisions, each of which must, by some means, have been separately adapted, for the sake not of its own function, but of the other parts, for if any one failed in its offices, the whole would be rendered useless. Moreover, each of these parts is itself made up of others more minute, which must in like manner have undergone just such adaptation as was required by the portion of the optical instrument which they were to produce, so that it has been said that "a thousand million combinations" were needed.<sup>2</sup> It would not be too much to say this of the retina alone, the bewilderingly elaborate structure of which we cannot even understand. The lens, too, consists of three different refracting media, the vitreous, crystalline, and aqueous humours, by which combination the defect of chromatic aberration is remedied, and Paley points out<sup>3</sup> that it was by observing this that human opticians learnt how to overcome the same inconvenience in their own instruments.

Not to dwell upon similar complexities of structure exhibited by other organs, we may consider a notable case of instinct, that exhibited by the hive-bee in the construction of its combs. As to this, Darwin writes, in somewhat the same terms as of the eye.<sup>4</sup>

He must be a dull man who can examine the exquisite structure of a comb, so beautifully adapted to its end, without enthusiastic admira-

<sup>1</sup> *Ibid.* p. 223.

<sup>2</sup> Janet, *op. cit.* p. 41.

<sup>3</sup> *Op. cit.* p. 26.

<sup>4</sup> *Op. cit.* p. 342.

tion. We hear from mathematicians that bees have practically solved a recondite problem, and have made their cells of the proper shape to hold the greatest possible amount of honey, with the least possible consumption of precious wax in their construction. It has been remarked that a skilful workman with fitting tools and measures, would find it very difficult to make cells of wax of the true form, though this is effected by a crowd of bees working in a dark hive. Granting whatever instincts you please, it seems at first quite inconceivable how they can make all the necessary angles and planes, or even perceive when they are correctly made. But the difficulty is not nearly so great as it at first appears: all this beautiful work can be shown, I think, to follow from a few simple instincts.

So again with regard to the elaborate artistic effects found in so many instances,—as, for example, in the protective resemblances and “mimicries” of insects, particularly butterflies, and the ornamentation of feathers with designs like those of the peacock and Argus pheasant,—Darwin begins with the frank acknowledgment that it certainly appears preposterous to suppose that all is due to fortuitous and purposeless variation, but that on reflection and examination sound reasons are discovered for believing that such variation and Natural Selection have been the agents.<sup>1</sup>

As samples of the same kind of elaborate features in the vegetable kingdom, we may take the cases already alluded to of two orchids, *Coryanthes* and *Catasetum*.

As to the former, of which it will be remembered that according to Darwin no man, however ingenious, could have divined the purpose served by all the parts of the mechanism until he witnessed their operation, the following is the account he gives: <sup>2</sup>

This orchid has part of its labellum or lower lip hollowed out into a great bucket, into which drops of almost pure water continually fall

<sup>1</sup> That this conclusion is not easily reached is evident from the case of Mr. Darwin himself, who at various times acknowledged how hard he found it, in each of the foregoing instances, to stifle what he termed his “imagination” in favour of his reason. Thus he wrote to Asa Gray, April 3, 1860 (*Life and Letters*, ii. p. 296):

“I remember well the time when the thought of the eye made me cold all over, but I have got over this stage of the complaint, and now some small trifling particulars of structure often make me very uncomfortable. The sight of a feather in a peacock’s tail whenever I gaze at it makes me sick!”

Writing to Hooker on February 23, 1858,—while his *Origin of Species* was in full progress, after speaking of some music which he had greatly enjoyed, he continued:

“I have partly written this note to drive bees’-cells out of my head; for I am half-mad on the subject to try to make out some simple steps from which all the wondrous angles may result.” (*Ibid.* ii. p. 111.)

<sup>2</sup> *Origin*, p. 241.

from two secreting horns which stand above it; and when the bucket is half-full, the water overflows by a spout on one side. The basal part of the labellum stands over the bucket, and is itself hollowed out into a sort of chamber with two lateral entrances; within this chamber there are curious fleshy ridges. . . . Dr. Crüger saw crowds of large humble-bees visiting the gigantic flowers, not in order to suck nectar, but to gnaw off the ridges in the chamber above the bucket; in doing this they frequently pushed each other into the bucket, and their wings being thus wetted they could not fly away, but were compelled to crawl out through the passage formed by the spout or overflow.<sup>1</sup> Dr. Crüger saw a "continual procession" of bees thus crawling out of their involuntary bath. The passage is narrow, and is roofed over by the column, so that a bee, in forcing its way out, first rubs its back against the viscid stigma and then against the viscid glands of the pollen-masses. The pollen-masses are thus glued to the back of the bee which first happens to crawl out through the passage of a lately expanded flower, and are thus carried away. . . . When the bee, thus provided, flies to another flower, or to the same flower a second time, and is pushed by its comrades into the bucket, and then crawls out by the passage, the pollen-mass necessarily comes first into contact with the viscid stigma, and adheres to it, and the flower is fertilized. Now at last we see the full use of every part of the flower, of the water-secreting horns, of the bucket half-full of water, which prevents the bees from flying away, and forces them to crawl out through the spout, and rub against the properly prepared viscid pollen-masses and the viscid stigma.

*Catasetum* secures the same end in a manner quite different but equally curious.<sup>2</sup>

Bees visit its flowers, like those of the *Coryanthes*, in order to gnaw the labellum; in doing this they inevitably touch a long, tapering, sensitive projection, or as I have called it, the antenna. This antenna, when touched, transmits a sensation or vibration to a certain membrane which is instantly ruptured; this sets free a spring by which the pollen-mass is shot forth, like an arrow, in the right direction, and adheres by its viscid extremity to the back of the bee. The pollen of the male plant (for the sexes are separate in this orchid) is thus carried to the flower of the female plant, where it is brought into contact with the stigma, which is viscid enough to break certain elastic threads, and retaining the pollen, fertilization is effected.

That such devices and innumerable others were explicable by Natural Selection Mr. Darwin fully believed, and the most

<sup>1</sup> It should be added that the scales on the edges of the bucket are imbricated, or laid over one another like slates on a roof, thus offering nothing which the insects can grip and so climb out.

<sup>2</sup> *Ibid.* p. 243.

extreme and elaborate examples of adaptation seem only to have confirmed him in his belief so as even to revel in their discovery. Of his work on the fertilization of Orchids, he wrote:<sup>1</sup> "The facts are new, and have been collected during twenty years and strike me as curious. Like a Bridgewater treatise, the chief object is to show the perfection of the many contrivances in Orchids."<sup>2</sup>

Whether it can be reasonably maintained that all these productions of nature can be accounted for by the purposeless mechanical action of Natural Selection is a question which remains to be considered.

J. G.

<sup>1</sup> To Mr. Murray, September 21, 1861 (*Life and Letters*, iii. 266).

<sup>2</sup> The same family, however, offered him a puzzle, in the Bee Orchis, its striking and almost uncanny resemblance to the insect from which it is named, being unaccompanied by any discoverable or conjectural advantage; for the net result is that bees never visit its flowers, which have therefore to depend on self-fertilization; and this is just what all the other contrivances are accounted for by avoiding. Darwin wrote [October 13, 1865]: "No single point in natural history interests and perplexes me more than the self-fertilization of the Bee Orchis." He also said that one of the things which made him wish to live a few thousand years, was his desire to see the extinction of the Bee Orchis,—an end to which he believed its self-fertilizing habit was tending (*Life and Letters*, iii. 276).

*The Beatification of  
Father Goncalo Silveira, S.J.*

---

AFRICA has always been a land of mystery, and something new has been continually expected from it. In the 'seventies of last century huge ruins in modern Rhodesia attracted special attention, and became, as it were, the Sphinxes of South-eastern Africa, as their nature, character, and origin were wreathed in impenetrable mystery. Some of the walls of these vast buildings were composed of huge blocks of stone, built up without any mortar, and thus exactly similar to those which form the sub-structure of the Temple of Solomon in Jerusalem. This was certainly the style in which the ancient Phœnicians built, and when carved birds and emblems of nature-worship were discovered, the conclusion was naturally drawn that this people, or some people connected with them, or who had embraced their religion, were the builders of these structures to which the name of "Zimbabwes" was given by the Kaffirs. But for what purpose were they built? The answer is indicated in the immense number of old workings for gold extending through modern Rhodesia down to the Portuguese possessions on the south-eastern coast of Africa—all comprised in the immense region of "Monomotapa," whose name is written large on the maps of the seventeenth century. Part of this region was the Sofala of the ancients, and undoubtedly one of the "Ophirs" referred to in the Holy Scriptures. "There is nothing new under the sun." The oldest gold-mines of the world have become the most modern diggings. We have good evidence to show that gold was taken from Monomotapa in the fleets of Hiram, King of Tyre, to the Port of Ezeon Gebec on the Red Sea, 1,000 years B.C., thence to be carried to Jerusalem, for the purpose of decorating the Temple of Solomon.<sup>1</sup> The

<sup>1</sup> A large number of works can be consulted on these interesting subjects. Mr. Bent, sent out by great British Associations, shows very ably that it was the Sabæans, an Arabian people of the same religion as the Phœnicians, who co-operated with the latter people in working the mines. In *Monomotapa—Rhodesia*, the writer



"Zimbabwes" were the forts erected by the miners for protection against the natives, and a portion of the great "Zimbabwe" was a temple, as is clearly indicated by the character of a section of the ruins, and of the emblems found there.

Mr. Rhodes, who added the great regions of Rhodesia to the colonial possessions of the British Empire, naturally desired to acquire information in the great libraries of Europe, and from distinguished archæologists, respecting the "Zimbabwes." As a means to that end, the writer of this article, under the auspices of Mr. Rhodes, while consulting European libraries, records, and authorities, necessarily became acquainted with the full narrative of the life, labours, and death of the Proto-Martyr of South Africa, Father Gonçalves Silveira, S.J. He thought it his duty to call the attention of the Father General of the Society, the Very Rev. Father Luis Martín, to the subject of this martyrdom in connection with the honour and spiritual benefits which would accrue to Southern Africa from the beatification of its Proto-Martyr. So many centuries, however, had elapsed since the time of his martyrdom that his Paternity thought it impossible for any practical effort to be made; however, he directed the attention of the Postulator of the Order, the Rev. Father C. Beccari, S.J., to the subject in order that an inquiry might be instituted. This official did his duty so thoroughly as to succeed at last in discovering among official archives the documents of a formal Apostolical Process, yellow with age, proving the martyrdom. This is indeed all that is absolutely necessary. All the Bishops of Southern Africa then petitioned the Holy See to allow the case to be reopened, and His Holiness granted their request. Now before the proper Ecclesiastical Courts the process is proceeding. Necessarily

of this article defends the same thesis, and parallel Phœnician monuments in the shape of the "Nauraghi" of Sardinia are referred to in evidence. A valuable map of the early seventeenth century, photographed from one in the Vatican, is published with that book. Messrs. Hall and Neal, who thoroughly explored the great "Zimbabwe," dedicated their work on Rhodesian monuments to the author of *Monomotapa*, and shared his views. Subsequently Professor MacIvor, after a few weeks travel in South Africa, published a work in which he put forward the hypothesis that the savage Bantu tribes (Kaffirs) built the "Zimbabwes." The great old buildings with birds, phallic emblems, &c., were certainly not built by them, and a very conclusive work on this subject is now about to be published under the authorship of Mr. Hall, the explorer (Mr. Fisher Unwin, London, publisher). There were three Ophirs in the southern hemisphere, respectively in Arabia, Malabar (India), and Sofala (south-east Africa). See *Monomotapa—Rhodesia*, and other works where abundant reference is made to authorities.

there are expenses connected with the lengthy and careful juridical proceedings, and the great ceremony of beatification, which is one of the most striking and beautiful liturgical functions of the Church. The printing expenses, as well as those for paintings, and in connection with anciently-prescribed ceremonial, have to be provided for, but in all cases such as this the faithful rightly consider it an immense privilege to be allowed to participate in giving honour to whom honour is due—to honour one who has given his life for God and the salvation of souls, so that we may be enabled to ask and to obtain his powerful intercession for ourselves.

Early in the sixteenth century, when Jesuit missions in India were bringing countless multitudes to God by means of the preaching, example, and miracles of St. Francis Xavier, a young priest named Gonçalo Silveira, S.J., the scion of a noble family of Portugal, was sent out to Goa, whence, after an interval of years, he was despatched with several companions to the almost mythical Empire of Monomotapa, then extending throughout a great portion of South-eastern Africa, but principally between the Zambesi and Limpopo rivers. As the Huns, Vandals, Lombards, and other barbarians invaded Europe and swept away the Roman Empire, so the savage Bantu races from the north drove the Hottentots and Bushmen<sup>1</sup> before them, and completely subdued the people who built the Zimbabwe. The mines were no longer worked and the ancient forts were suffered to decay. The Bantus were mere savages, unacquainted with mining, and consequently an end had come to the great operations so successfully carried on previously. Some of the writers of the sixteenth century allude to an Emperor of Monomotapa, and fabled references to his palace, power, magnificence, and wealth, are to be seen in their pages. The missionaries found this Emperor to be a Kaffir chief, and his palace a hut. His power was that of a savage over savages, his wealth comprised herds of cattle and supplies of Kaffir corn, and his ignorance of the value and importance of gold was expressed in the profound indifference

<sup>1</sup> According to Dr. Bleek, Librarian of Sir G. Grey's Library, Capetown, in his small work on the subject, the Hottentots comprise the remnants of a purely Coptic race, speaking a Coptic language, and originally dwelling on the confines of Egypt. Sir John Barrow, in his *Travels in South Africa*, declares it to be his opinion that the Bushmen are descendants from the "Troglodytes," or cave-dwellers, referred to by Herodotus. Their drawings of various animals in caves in Rhodesia and the Cape Colony are well known.

of himself and of his people to any means of acquiring it. His principal "kraal" was close to the great "Zimbabwe," and he was indeed the chief ruler in the Empire of Monomotapa, and consequently styled its "Emperor" or "King."

The world could not but admire the wonderful bravery, fortitude, and perseverance of those gallant Portuguese mariners who sailed round the Cape of Good Hope under the leadership of Bartholomew Diaz and Vasco Da Gama. Their heroism has been worthily commemorated by Camoens in the pages of the *Lusiad*. Not less worthy of a great epic poem were the undaunted efforts of Jesuit and Dominican missionaries in South-eastern Africa, and it was in the vanguard of these that Father Gonalo Silveira, S.J., proceeded to the fever-stricken Portuguese possession of Mozambique, and thence through unknown regions and amid most savage tribes to preach the Gospel of Jesus Christ to the heathen. The missionaries were really well received by the Kaffirs, and success attended their labours. At last, having reached the high place of the principal chief near the great "Zimbabwe," in that part of ancient Monomotapa which is now styled Southern Rhodesia,<sup>1</sup> Father G. Silveira and his companions were received and listened to with such attention as to result in the conversion of the King, several of his family, and a number of Indunas or headmen. Everything possible was done by prayer, good example, and wise instruction to confirm the converts and extend conversions; but, unfortunately, the avarice of Mohammedan Arab traders had been interfered with, and they successfully poisoned the mind of the Chief and his principal advisers against Father Silveira.

"He had merely come as an emissary and spy of Portugal to report on the country as a preliminary to its seizure." As this calumny was believed, sentence of death was passed on Silveira. To his own immediate followers he had already foretold his martyrdom, and continued to prepare for it in a wonderful spirit of cheerfulness and fortitude. On the day of the great event he was almost entirely occupied in prayer, and the executioners dared not approach him while he was awake; but in the midst of his slumber they suddenly rushed forward and cruelly strangled him. Then his body was thrown into the

<sup>1</sup> As our readers are aware, the Society of Jesus maintains missions in Rhodesia, in which there are various Stations. Full particulars regarding them are to be found in the *Zambesi Mission Record*, published quarterly in England. Here the oldest missions of the Society have become almost the most recent.

river. Thousands of miles from friends, with no Christian to give this sacred body the rites of sepulture, the corpse was hurried down the stream until far below it was intercepted by a small island in the centre of the river. And here comes in the beautiful and affecting legend to be found in the pages of Orlandini,<sup>1</sup> and of all the biographers of Silveira, attested on oath by a Father of the Society, and corroborated by other witnesses. The wild beasts and birds guarded the body day and night—evidently taking watches in turn, as by superior direction, so as to prevent any mutilation or desecration.<sup>2</sup>

As we have already said, the process for the Beatification of our Proto-Martyr is proceeding in Rome, and a certain amount of expenditure is necessary. An appeal is being made, not only in Africa, but also both in England, for it is to the English Province of the Society of Jesus that the renewed missions of South-eastern Africa have been entrusted, and in Portugal, which had the honour of giving birth to the Proto-Martyr. If in this last-mentioned country, through a spirit of patriotism, its citizens honour their nation and themselves by honouring their great men—such heroes as Bartholomew Diaz and Vasco Da Gama—surely it is consonant with such motives to promote the Beatification of that heroic son of Portugal who freely gave his life for Jesus Christ in Monomotapa. But there is a Communion of Saints which embraces the world, and any one who honours the Saints of God by promoting the advent of their being placed on the Altars of the Church for intercessory prayer, is doing a work of charity most pleasing to God and useful to men. South-eastern Africa has as yet no Saint in the Calendar, and now stretches forth arms of supplication so that the day may be hastened when the powerful intercession of its Proto-Martyr can be invoked for its missions, for its people, and for the world.

A. WILMOT.

<sup>1</sup> *History of the Society of Jesus* (in Latin), Folio Edition.

<sup>2</sup> An expedition of several hundred gallant gentlemen of Portugal was subsequently sent against the "King" of Monomotapa, under the command of Francisco Barreto. The Portuguese defeated the savages, but the climate conquered the Portuguese. Barreto was at the coast when he heard that several of his companions were ill with fever at Tette. He was told of the danger of going there, but replied that he would go there and die with them—which he did.

### *"Omens, Dreams, and such-like Fooleries."*

---

"The First Commandment forbids all dealing with the devil and superstitious practices, such as consulting spiritualists and fortune-tellers, and trusting to charms, omens, dreams, and such-like fooleries."

(*The Catechism.*)

---

THE word superstition in its widest application may be used to cover all fears and hopes devoid of adequate rational support. And so, in general, a superstitious practice may be defined to be an act or omission dictated by motives which calm reason condemns. These practices have no necessary connection with religion. The blindest materialist will find nothing in his creed to save him from the wiles of the quack-medicine vendor: on the mere evidence of "Before" and "After," he may think to clothe a "pitiful bald pate" with the curls of Hyperion. And we doubt whether the gentleman who kindly offers such very high interest, the bucket-shop operator, does not sometimes entangle a sceptic in religion amongst his victims. A total disbelief in a hereafter does not prevent men from paying *Old Moore* and *Zadkiel*<sup>1</sup> for information about the immediate future: the astrologer has survived the witch, if indeed the latter is really extinct. Similarly, the advertisement pages of our magazines swarm with appeals to human credulity concerning mundane matters, which it would be absurd to suppose found their only response among believers. Many, too, of the commoner forms of superstition—belief in the unluckiness of thirteen at table, of sailing on a Friday, of marrying in May, of passing under a ladder—have nothing to do with religion. They affect all kinds of people, good and bad, and education seems powerless to exorcise them. Why, you may ask, should spilling the salt spell disaster, while upsetting the pepper portends nothing

<sup>1</sup> *Zadkiel* is said to have predicted that earthquakes would occur in Italy during the last week of 1908: not so venturesome a conjecture, after all, as a prophecy, say, of "snow in England" would have been.

worse than a sneeze? Why should touching wood or iron avert the nemesis that is supposed to attend on boasting? Neither reason nor experience can give a satisfactory reply, and yet the beliefs persist, for they are not based on reason, and therefore do not suffer from the absence of its support. It is in vain, then, that one patiently explains that an effect must be proportionate to its cause, that thistles do not produce figs, that two and two, however manipulated, can only make four, that you cannot by any possibility get out of a bag what is not already there. The superstitious do not care what you say. They cling to such silly beliefs as that the lines in their hands, which have their adequate cause in the flesh-and-bone structure beneath, are really an anticipatory effect of their coming destiny, or that things actually non-existent, future events for instance, can be seen in a crystal globe or candle flame. And the worst of it is that the spread of education and the growth of scientific habits of mind cannot apparently destroy these foolish notions. We are not much concerned about such quaint pagan survivals amongst the illiterate as belief in fairies; such poetic fancies do no harm. But the fortune-tellers, whose sandwich-board advertisements jostle each other in the fashionable streets of London, draw their votaries from what are called the cultured classes, which shows that intellectual refinement and material civilization are not specifics against folly. There is, therefore, no justification for coupling together religion and superstition as if one were the natural and necessary cause of the other. Real religion is as free from superstition as is true science, and false science is as prolific of irrational hopes and fears as any perversion of the religious instinct. In fact, all history seems to show that so far from religious unbelief being a warrant of intellectual soundness, it exposes men to much more childish delusions. Credulity fills the vacuum left by faith, and Providence is dethroned only to make room for a malignant Fate. Much has been written in this Review on the inanities of materialistic science, the flounderings of those self-sufficient investigators who attempt an explanation of the universe hampered by such prepossessions as—Nothing exists except Matter and Force, There is no Revelation, Miracles do not happen. These men are the victims of words, they conjure with phrases like any medieval astrologer, they imagine that in tracing a process they have found a force, they discover the railway lines and exclaim—*Now* we know why the train moves.

Their conclusions, moreover, are so obviously the children of their desires that they do not seriously attempt to disguise the relationship. There is generally little concealment in their writings of the process by which conjecture is transformed into fact. A modest "perhaps" at the beginning of a series of sentences will blossom through successive phrases—"in all likelihood," "more than probably," "almost certainly," "otherwise inconceivable"—into a full-blown "must necessarily be." Well may Mr. Andrew Lang exclaim—

This kind of reasoning, with its inferring of inferences from other inferences, themselves inferred from conjectures as to the existence of facts of which no proof is adduced, must be called superstitious rather than scientific.<sup>1</sup>

Of course, all scientific men do not sin in this wise. In some we are able to perceive the due effect of scientific training in its best sense—candour and caution, induced by humble recognition of intellectual limitations, care to discriminate between fact and theory, certainty and opinion, thought and sentiment, power to judge of evidence, and to give each point no more than its due weight, avoidance of all deduction at variance with logic. At the same time, the absolutely unprejudiced, strictly rational scientific man is rare, much rarer, we believe, than the Christian saint, whilst the pursuit of moral perfection is at least as destructive of superstition as the pursuit of intellectual.

Judging, then, from observed facts we cannot doubt that as regards the great bulk of mankind, whether religious-minded or not, a certain amount of superstition is inevitable. Neither Science nor Religion can make the average man a wholly rational creature,<sup>2</sup> or banish all ignorance and error from his mind. In so far, then, as he is influenced by passion, feeling, tradition, and custom, is untrained in mental processes, and subjected to falsehood and ignorance he will be a fit subject for the growth of superstition, whether he believes in revelation or rejects it. That being so, we may now profitably consider the question of religious superstition, of those beliefs and

<sup>1</sup> *Magic and Religion*, pp. 5, 6.

<sup>2</sup> Of course we do not mean to imply that man is meant to be governed by strictly logical mental processes alone. All experience is against that view. We must leave room for instinct, intuition, inspiration and impulse in human conduct. In fact, Mr. Chesterton, in *Orthodoxy*, has satisfactorily shown that the only wholly rational creature is the madman. But human conduct should be always ultimately justifiable at the bar of reason, reason, it may be, enlightened by experience or faith.



practices which have their origin in man's desire to know more about his fortunes and destiny than his Maker has revealed, or to make that future more certain than his Creator allows, or to secure himself by other means than those sanctioned by religion against the consequences of his misdeeds, or to gain benefits and avert disasters of whatever sort irrespective of the workings of Divine Providence. Superstition offends against the virtue of religion by excess, as impiety (*irreligiositas*) does by defect. The excess can regard either the thing or the manner. Under the former notion are ranged all forms of idolatry, and of commerce with Satan : under the latter, all kinds of extravagance in, or false developments of, worship, about which more will presently be said. Now, although the introduction of Christianity into the world necessarily did away with a multitude of superstitions of both sorts by overthrowing idolatry and "baptizing" all natural expressions of worship—lights, flowers, incense, genuflections, lustral water, chants, &c.—to the service of the true God, it is easily seen at the same time that a religion which aimed at winning the whole man, body as well as soul, heart as well as head, to the worship of his Maker, which opened up such vistas, at once clear and cloudy, of man's future destiny, which regarded the material creation itself as a revelation of the Creator's attributes, and which in its seven august rites made use of material things as certain channels of grace, could not but give occasion, in the minds of the ill-instructed, for superstitious notions. Divine truths imperfectly grasped or misunderstood are just as likely to generate superstition as is ignorance of the processes of Nature. If Christ's religion, then, has given rise to vain hopes and fears, and induced practices which reason necessarily condemns, it is because of some misconception of its teaching. Revelation for the most part concerns truths whose full significance is beyond the grasp of finite reason, and for the most part it is brought before minds not yet fitted to appreciate it,—what wonder, then, that the poor, having the Gospel preached to them, should need careful and reiterated instructions in order to read its lessons aright, and that the heavenly seed, falling on every variety of soil, should demand the constant vigilance of the husbandman lest thorns should choke or birds consume. In the Church, according to the words of Newman,

there are the weak and the strong-minded, the sharp and the dull, the passionate and the phlegmatic, the generous and the selfish, the

idle, the proud, the sceptical, the dry-minded, the scheming, the enthusiastic, the self-conceited, the strange, the eccentric: all of whom grace leaves more or less in their respective natural cast or tendency of mind.<sup>1</sup>

Grace does not supplant nature: can we be surprised then if amidst such a heterogeneous mass of dispositions, religious truth should be sometimes distorted and religious practice run somewhat ahead of what a sound faith warrants? The wonder rather is that so little superstition exists in the Church and that that little is so comparatively harmless. We may remark, moreover, that, apart from its grosser forms, excess in this matter is less to be deprecated than defect: "over-religiosity" is not so bad as "irreligiosity." The spiritual-minded Irish peasant, for all his trust in fairies and omens and charms, represents a higher human development than the London artisan who has few superstitions because he has no faith, no sense of the supernatural or desire of the unseen.

I had rather [cries Newman again—an Anglican Newman this time] be he who, from love of Christ and want of science, thinks some strange sight in the sky, comet or meteor, to be the sign of His coming, than the man who, from more knowledge and from lack of love, laughs at his mistake.<sup>2</sup>

We are, therefore, not concerned to deny the existence of superstitious practices in connection with their religion amongst the less well-instructed members of Christ's Church, but we have hinted above the limits of our concession. We are aware, of course, of the vulgar Protestant contention that the whole of Catholic worship is steeped in superstition and that priests and people alike are given over to manifest idolatry. If such an assertion is ever sincere, it indicates so dense a veil of ignorance and prejudice that the clearest explanation can hardly hope to pierce it; if not sincere, as we fear is often the case, it cannot claim serious notice. We make bold to declare that of the grosser forms of superstition, practices amounting to idolatry or having recourse to the devil, the Church's children are practically free. Her catechisms and formularies are far too distinct and explicit on the subject to allow any misunderstanding. If some half-awakened mind here and there really thinks a material image to be in some way an embodiment of what it represents,

<sup>1</sup> "Anglican Difficulties": Lecture ix. *The Religious State of Catholic Countries no prejudice to the Sanctity of the Church*, p. 241.

<sup>2</sup> *Plain and Parochial Sermons*: "Waiting for Christ."

either it is naturally incapable of grasping the Church's teaching, or, what is likely enough in these days of State interference in education, that teaching has not reached it. Whilst thus dismissing the charge of idolatry we may point out that the use of images, other than the gracious image of the Crucified, is nowhere made obligatory by the Church. She condemned<sup>1</sup> the Iconoclasts precisely because they asserted a false principle, viz., that the use of images necessarily involved idolatry, but she never has stated that God and His Saints cannot be worshipped without such use. In fact, as all her children know, the Church allows a very wide scope for the indulgence of individual tastes in devotion.

If Catholics are not idol-worshippers, we may be inclined to conclude that they are even less dealers with the devil. But we fear a qualification is here necessary. No Catholic worthy of the name thinks he may have overt intercourse with the arch-fiend; some, however, who profess to be Catholics, indulge in actions which practically amount to the same thing. We refer of course to those who dabble in Spiritualism. We must at once make a necessary distinction. All devotion to the study of the occult is not Spiritualism. There are various abnormal states of human consciousness, revealed for instance in the phenomena of hypnotism, which are quite legitimate objects of investigation. The spiritualism we have in mind is that, the object of which is to hold communication with departed human beings, that abuse which is condemned in the Old Testament as "seeking the truth from the dead."<sup>2</sup> It should be clearly understood that there is no room in Catholic eschatology for disembodied human spirits wandering about at their own discretion and answering the summons of their surviving friends. Many things about the

<sup>1</sup> In the second Council of Nicaea, A.D. 787.

<sup>2</sup> Deut. xviii. 9—11. The whole passage runs:—"When thou art come into the land which the Lord thy God shall give thee, beware lest thou have a mind to imitate the abominations of those nations. Neither let there be found among you any one that shall expiate his son or daughter, making them to pass through the fire: or that consulteth soothsayers, or observeth dreams and omens; neither let there be any wizard, nor charmer, nor any one that consulteth pythonic spirits, or fortune-tellers, or that seeketh the truth from the dead. For the Lord abhorreth all these things, and for these abominations He will destroy them at thy coming."

It has always puzzled us how Protestants, even clergymen amongst them, who profess such veneration for the guidance of the Bible, can set aside such plain injunctions and devote themselves to Spiritualism. The prohibition here expressed, judging from the whole context, is in no way akin to those forbidding certain meats, etc.; the Lord does not "abhor" scientific investigations, but only practices against natural or positive law.

future life are hidden from us, but what we do know for certain on the authority of the Church is quite incompatible with this cardinal assumption of Spiritualism. Death puts an end to man's probation, and the human inhabitants of the "spirit-world" are no longer free to disobey God or act independently of Him. Thus, any communication they have with us must come about by God's positive will or permission. We must observe that what the Church, and indeed the natural law itself, forbids in this matter, is not *receiving* communications from the other world, but *seeking* them by unlawful means. In Scripture and history we frequently read that God Himself makes use of spirits to manifest His will to men. To say nothing of the examples in Holy Writ, there are numbers of well-authenticated instances of the apparitions of souls from Purgatory, asking for help from surviving friends, and even of the lost, warning sinners of God's judgments. It is possible that some very holy persons have had more constant intercourse with God's angels than the most actively-employed medium has with his or her "intelligences." But God's messengers have God's commission, and only act in dependence on Him. He is the master of the household, and we have no right to occupy the attention of His servants at our own discretion.<sup>1</sup>

Spirits then can hold unsolicited intercourse with us only as God's agents, to communicate His will and further His designs. We may not seek that intercourse on our own account, as that would be trying to escape from the conditions of our probation. For we know that, speaking generally, God has hidden the future, and withheld all certainty of our eternal destiny, in order that the exercise of faith may be possible, that we may work out our own salvation "in fear and trembling," and exercise our charity in prayer for the dead. Direct intercourse with His spiritual messengers is a rare exception, and is of a character quite distinct from the "manifestations" of spiritualism. The test is a simple one. "Every spirit which confesseth that Jesus Christ is come in the flesh, is of God: and every spirit that doth not confess Jesus is not of God."<sup>2</sup> Now, all the main tenets of Christianity, but especially the Incarnation, have been denied by the spirits, and the system deducible from their utterances is wholly subversive of Catholic ethics and belief. No good spirits, whether angels or disembodied human beings, could possibly be

<sup>1</sup> For a full account of the true character of modern Spiritualism and its incompatibility with Christianity, we may recommend *Sermons on Modern Spiritualism*, by the Rev. A. V. Miller (Kegan Paul).

<sup>2</sup> 1 John iv. 2.

responsible for the sayings commonly rapped out in *séances*. Therefore these intelligences are evil, either devils or lost spirits, allowed by God to deceive those who defy His commands and rebel against the conditions of their probation. Hence the Church condemns spiritualistic practices in her formal teaching as a grievous sin, even if indulged in with no intention of dealing with the devil. It is a form of superstition which deserves and has received her strongest reprobation.

To pass now to minor matters—we have said that the superstitions observable amongst Catholics are generally of a less serious character than proceedings like Spiritualism, which involve a practical rejection of Christianity. They are a blemish none the less on our faith, a sort of parasitic growth on true devotion which weakens and disfigures it: hence our aim should be to remove them wherever it can be done without greater injury to the tree itself. They may be divided into practices wholly unauthorized by the Church, and those which have her sanction but are misunderstood and misused. They may spring from errors in principle, as when one imagines images to possess some intrinsic sanctity, or from errors in fact as when one venerates relics which are spurious. Let it be freely granted once more that a religion which makes so much of external observance, as at once the expression and support of the worship of the heart, which employs a highly-developed sacramental system, and which aims at appealing to every side of man's complex nature is peculiarly liable to the abuse of formalism and superstition. To exclude for the moment consideration of the Seven Sacraments, the external forms in themselves are things indifferent, neither good nor bad; they get all their meaning and value from the mind and will of the performer. Thus, objectively considered, there is no difference between lighting a candle before a shrine and starting a praying-wheel, between wearing a medal or scapular and carrying an amulet, between venerating a statue and adoring an idol, but, what the agent understands and intends by his action makes the whole distinction between idolatry and superstition on the one hand, and rational worship on the other. This the ignorant and superficial observer does not realize, and hence spring the reiterated charges of image-worship, &c., brought against Catholicism as a system.<sup>1</sup> In

<sup>1</sup> Fresh from the idolatry of his own country, the Maharajah of Burdwan, who some years ago retaliated upon Europe the practices of Padgett, M.P., in regard to

regard to the individual his practice can be judged only by one who sees his conscience: it is but just to assume, unless one has evidence to the contrary, that the worshipper has a right belief and intention in his worship. However, contrary evidence is sometimes forthcoming. As a specimen of superstitious practices which are wrong in principle and yet survive the censure of the Church we may instance the Chain, or Snowball Prayer, an example of which has lately come into our hands. Though in French, it conforms to the general type, even in its illiteracy, and runs as follows:

## PRIERE DE LA BOULE DE NEIGE

"O ! Seigneur nous implorons ta miséricorde pour toute l'humanité. Protégez nous de tout mal et de tout péché et prends nous avec toi dans l'éternité."

Cette prière a été envoyée par Mgr. l'évêque [name indecipherable], demandant qu'elle soit écrite et envoyée à neuf personnes. Celui qui ne se conformerait pas à ce désir, subira une infortune. Celui qui la recitera et en enverra une chaque jour en commençant le jour où il aura reçu cette prière, aura le neuvième jour une grande joie. Ne pas casser la chaîne S. V. P.

One would think that the absurdity and dishonesty<sup>1</sup> of appeals of this sort were obvious enough, yet we fear that hundreds of simple-minded Catholics continue to be taken in by them, to the great detriment of true religion and benefit to the Post Office.<sup>2</sup> This silly superstition is so constantly cropping up in all parts of the world that it has been suggested that it is set on foot by enemies of the Church, in order to demonstrate the "gullibility" of Catholics. If so, we must admit, whilst we deplore, the success of the device.

Other abuses are concerned rather with distortions of authorized devotions. The motives at work in all these cases

India, writes thus of his impressions of Italy: "It was on the tip of my tongue to tell the Pope all the revolting things I had noticed at Naples and in Rome, and to ask him to come out of the Vatican to see how his church was gradually crumbling away, how hundreds of anti-Christian things were being taught to the simple people of Italy, and the grand teachings of the Man-God Christ were being distorted and lowered by the growth of Paganism." (*Impressions: the Diary of a European Tour.*)

<sup>1</sup> Of course, no Bishop could ever sanction such superstition, hence the name is always obscured or fictitious.

<sup>2</sup> A mathematician has calculated that, if the injunctions were faithfully carried out, the number of copies put into circulation on the thirty-first day alone would be 1,049,716,729. See *The Examiner* (Bombay) for March 2, 1907, where the practice is humorously recommended as an easy means of providing for Army and Navy, and wiping out the National Debt.

are always the same, and are easy of analysis. The human spirit longs for what is definite and tangible, it is impatient of what cannot be ascertained by sensible experience and must be accepted on trust, it likes to lay more stress on actions which are easy than on dispositions which are not so much under control, and to be certain of escape from the consequences of ill-doing. Hence the tendency to attach infallible results to certain mechanical acts, to introduce arithmetic into the processes of grace and, in general, to seek the reward without paying the price. The beautiful devotion of the Nine Fridays in honour of the Sacred Heart may become a superstition if one considers the ninth promise as equivalent to confirmation in grace. So of the scapular, if importance is attached to the actual wearing of it rather than to the dispositions it is intended to create or maintain. The wide field of Indulgences may grow very ugly weeds if tilled in a manner unsanctioned by the Church. Even the doctrine of the sacraments may be abused to superstitious ends. We have known children to have been given false consciences by warnings of the awful physical consequences that would follow even slightly irreverent reception of Holy Communion, or even venial faults in making their confession. We have known other helpless little ones brought up to believe that swallowing little paper pictures of our Lady was a specific against disease. Of course, truth must be set before childish minds in broad outlines, without confusing qualifications. Still, it is all the more incumbent on those who have the cultivation of those impressionable spirits not to parade their own foolish and ignorant fancies as the doctrine of the Church, but to aim at inculcating a sane and rational piety. We dislike, for instance, the application of the epithet "miraculous" to objects and practices of devotion, such as the "miraculous" Brief of St. Anthony, as likely to create false impressions. A good practical test by which we can assure ourselves of the correctness of a doctrinal view or soundness of a pious practice is to inquire into its fruits. Does it further true spirituality, making those that hold or perform it more humble, charitable, and obedient, more fearful of sin, and observant of God's commandments? If it does not, there is something wrong in their conception of it or their manner of applying it.

We may sum up the views we have here expressed in the following fashion.

Superstition in general is an ingrained defect of human



nature resulting from man not being wholly under the sway of reason. It is therefore not to be altogether eradicated except by an intellectual and ethical culture out of reach of the majority.

In the nature of things it is more to be looked for amongst those who have a sense of the supernatural than amongst materialists and unbelievers.

The Church is the determined foe of all kinds of superstition in her official and authentic teaching. She stands for the due rights of man's highest faculty, asserting both the validity of its processes and the limits of its range. Hence, *ceteris paribus*, the better Catholic, the freer from superstition.

In practice, the Church is guided by the spirit of her Founder, who forbade the violent uprooting of the tares, knowing herself to be, in the main, a hospital for more or less diseased souls. Hence whilst sternly condemning all manifest breaches of the First Commandment, she proceeds with caution and discrimination in dealing with the ebullitions of popular piety which run ahead of her formal approval, allowing time to sift the ephemeral from the permanent or to show the harmful developments hidden in a seemingly innocent source.<sup>1</sup>

The aim of all her true children should be to establish the reign of true wisdom in their own spiritual life, despising and defying all superstitious beliefs, hopes, and fears, and to do all they can to banish superstition from the minds of others by understanding and setting forth the truth.

J. K.

<sup>1</sup> As a sample of her prudence and vigilance alike we may call attention to the decrees issued periodically by the Congregations of the Inquisition and of the Index. People who think that these bodies are mainly employed in stifling original thinking, will be astonished to see how much of their work is taken up with checking extravagant pietisms in teaching and practice. See also *Religious Worship and some defects in Popular Devotions* (Burns and Oates), by the Bishop of Cremona.

## *On Torches and Torch-bearers.*

---

IN most of our Catholic churches the office or function of a torch-bearer represents the lowest grade of service connected with the sanctuary, and it is generally discharged by a band of little "clergeons," to use Chaucer's word, whose extreme youth may fairly be held to excuse them from any too serious view of the responsibilities of their charge. Whether the prominence given to these restless young people, by dressing them in cassock and cotta and stationing them within the sanctuary-rail in full view of the congregation, is in all cases calculated to add to the majesty of Catholic ritual, may perhaps be open to doubt. Nevertheless, our parish priests are probably right in thinking that it is a good thing to encourage the boys and young men as far as possible in a certain familiarity with the altar, and also that this is the only effective means of providing for the training of that indispensable aid but dubious blessing, the youthful server at Mass.

But in any case the torch-bearer is a familiar figure, and though he has not the standing of the thurifer or the acolyte, whose very names announce their ancient lineage, one would be glad to explain the origin of the torch-bearer if sufficient evidence were available. A passage which I have recently struck upon seems to convey a suggestion upon the matter which is not without a certain plausibility. The theory is crude and immature, but it may perhaps claim some little notice here in default of any better solution. No one, so far as I know, has yet concerned himself with the history of torch-bearers. What I propound is a mere conjecture, which obviously demands much fuller examination than I have been able to give to it, if it is to win general acceptance.

So much has been said at various times in these pages<sup>1</sup> of

<sup>1</sup> See especially in *THE MONTH*, June to September, 1901, the articles on "Benediction of the Blessed Sacrament," and *ibid*, December, 1907, "The Blessed Sacrament and the Holy Grail."

the deep impression left both upon the devotion of the people and upon the ceremonial of the Church by the eager desire to see the Body of Christ, that I am almost afraid of being regarded as a crank possessed by an *idée fixe* if I seek to attribute still another familiar practice to this cause. And yet it is the same mediæval idea of the merit and profit which a man may gain by gazing upon the Blessed Sacrament with his bodily eyes, which seems to me to offer the best explanation of the torches which are now the almost invariable adjuncts of the most solemn part of the Canon at High Mass. The notion may appear fanciful at first sight, but the extravagance of the idea will perhaps be mitigated when we consider the matter a little more closely.

And here let me put in the forefront the one piece of positive evidence which I have to adduce. It deserves the first place because it is also in order of time the earliest example which I have so far been able to discover of any reference to torches in connection with the great climax of the Mass ritual. It will, of course, be understood that one or more candles had been used to burn either upon the altar or in front of it from a very much earlier period, probably, indeed, from the very beginning of things. But these remained lighted throughout the whole liturgy. What we are speaking of now are torches or candles lighted during the Mass for a temporary purpose and extinguished when that purpose is served. So far as I am aware, the earliest recorded instance of such a light occurs in the history of the Carthusian Order, and the introduction of the new practice is recounted by Dom Le Conteulx in the following terms. It should be premised and borne in mind throughout the present discussion, that artificial light, and especially wax candles, formed one of the most serious items of expense in the upkeep of all mediæval churches.<sup>1</sup> It was therefore a general rule that a single candle sufficed for Low Mass in poor churches. On the other hand, the multiplication of lights was a mark of solemnity or a special honour paid to dignitaries. Those Religious Orders which laid special stress on austerity and the practice of poverty, like the Carthusians, reduced the number of lights in church to what was rigorously necessary, just as they prescribed that their church vestments should be made of the poorest and cheapest material, without orphreys or embroidery. But here is the passage which Dom Le Conteulx

<sup>1</sup> See Bridgett, *History of the Holy Eucharist*, Second Edition, pp. 91, 92.

has extracted from the Constitutions passed in the Generalate of Father Martin, the successor of Jancelin, about the year 1233:

Two lamps may be allowed in the churches of the monks [as distinguished from the oratory of the lay-Brothers], and while the Divine Offices are being celebrated they should both be lighted. On great feasts also a number of lights may be burned, according to the wish of the Prior. At private Masses let two candles be lighted.<sup>1</sup> And when the Body of Christ cannot be seen, because it is too early in the morning, the deacon may hold a brightly burning taper of wax behind the priest in order that the Body of Christ may be seen on this side. This, however, is not a matter of precept.<sup>2</sup>

It will, I think, be readily admitted that this passage can have only one meaning. The object of the extra taper, brightly burning (probably it was by no means every taper in the Middle Ages that even relatively speaking could be said to burn brightly), and held by the deacon behind the priest, is here clearly declared to be that the community on dark mornings might be able to see the Body of Christ when It was held up at the Elevation. And here at once the reader who is at all familiar with mediæval manuscripts cannot fail to recall the countless miniatures representing the Mass at the moment when the Sacred Host is raised on high, while behind the celebrant kneels the deacon or a server, holding, not a mere candle, such as we use in our bedroom candlesticks now-a-days, but usually a torch or column of wax, four or five feet long, which rises high above the server's own head. Does it not seem probable that, however much the motive may have been lost sight of in later times, the original purpose with which this torch was introduced, was to throw light upon the Sacred Host which the priest was elevating for the adoration of the faithful?

<sup>1</sup> It is to be remembered that at this period among the Carthusians the priests of the Order were far from saying Mass daily. Even on feasts not more than two or three Masses were said in the whole community. Probably there were still many days on which not even a "private Mass" was said. A "private Mass" seems to be contradistinguished against a Mass at which the whole community assisted. But even a "private Mass" seems to have been regarded as a matter of some solemnity deserving two candles. The words which follow, on account of the mention of the deacon, I take to refer to the more solemn community Mass.

<sup>2</sup> Le Conteux, *Annales*, vol. ii., p. 384. "Et quando non potest videri Corpus Christi, eo quod mane celebretur, possit diaconus tenere cereum bene ardentem a retro sacerdote (*sic*), ut Corpus Christi in hac parte possit videri." My attention was drawn to this interesting extract by a valuable paper of Dom Mouyel on *L'Eucharistie et l'Ordre Cartusien*, presented at the recent Eucharistic Congress.

Although this is unfortunately the only piece of direct evidence I have to offer, two or three considerations deserve to be dwelt upon which throw this plain statement into much higher relief. In the first place, full weight ought to be given to its early date. We may probably say with confidence that the general introduction of the practice of showing the Host to the people, or in other words, at the Elevation as we now know it, did not begin much before the year 1200.<sup>1</sup>

Now, the Carthusians were not quick to adopt innovations, and we know in point of fact that St. Hugh of Lincoln, a Carthusian, celebrating Mass in the year 1196, did not practise the Elevation of the Host in any proper sense. Even in 1217, or later, the language of the synod of Durham requiring the people to adore when the Sacred Host was replaced on the altar seems to show that the Elevation, such as we know it, was not yet familiar there. Assuming, as I think we may fairly do, that, in any case, the practice of lighting torches only came in as a consequence of the Elevation, it becomes more and more clear that the Carthusian taper must belong to quite the early days of the movement. No doubt it may be maintained, that the extra torch or torches were only intended to honour the Blessed Sacrament, and that they might well have been employed during the Canon, the great prayer of consecration, long before the exact moment of transubstantiation became so clearly defined by the showing of the Host to the people. None the less I think that we may confidently ask for the production of any evidence, either written or pictorial, earlier than the thirteenth century, which represents the deacon or server at Mass as holding a candle behind the priest. It would certainly be rash to say that it does not exist, but I cannot recall an example of anything of the sort. We are therefore probably right in inferring that the extra taper or torch came in in the wake of the Elevation. The earliest representations known to me of this torch are of the thirteenth century. One of these is a fresco at Assisi belonging to the middle of this century, representing the Mass of St. Martin.<sup>2</sup> Here the torch held by the server is some five or six feet high and would be

<sup>1</sup> I must refer the reader upon this point to my articles in *The Tablet*, October 19th to November 2nd, 1907.

<sup>2</sup> It is reproduced by Robault de Fleury, *La Messe*, vol. i. plate 20. The vast collection of Mass pictures and miniatures included in this work seems to me fully to bear out the assumption that the torch in the hands of the server at Mass only dates from the thirteenth century.

admirably adapted for the purpose of throwing light on the uplifted Host.

As for the immense importance formerly attached to the looking upon the Body of Christ, it seems superfluous to insist upon the point anew when so much has been said in these pages upon other occasions. We may safely pass over such details as the widely-diffused catalogues of miraculous effects which resulted from the sight of the Host at the Elevation, or the testimony of writers like Henry of Hesse. Let us only notice two details of mediæval practice, somewhat akin to the lighting of a torch behind a priest. The first is a direction, which the Carmelite *Ordo* impresses upon the deacon or thurifers, not to allow the smoke of the incense to intercept the view when the Body of Christ is being elevated. This seems to appear for the first time about the year 1324, in the *Ceremoniale* of Sibert de Beka recently studied by Father Benedict Zimmermann, but it is also found in the printed Ordinals of later date.<sup>1</sup> Still more curious is a practice which is seemingly maintained in some parts of Spain to this day,<sup>2</sup> but which was certainly known both in pre-Reformation England and in many dioceses of France, viz., that of drawing a black curtain across the upper part of the altar at the time of the Consecration in order that the white Host when held up by the priest might more easily be seen against the dark background. Thus, in a York will of about 1504, a benefactor leaves "a heart of gold to be hung upon the black cloth which is drawn at the Elevation time at the high altar in the said church of York."

So at Chartres we learn that even at the end of the seventeenth century.

A little violet curtain about a foot square hung upon a little cord above the altar; and the deacon, just before the consecration, drew the curtain to the middle of the altar so that those at the end of the choir might see the Host. After the Elevation of the Chalice the curtain was drawn back. At Laon the subdeacon immediately before kneeling down for the Elevation of the Host drew a little black curtain to the middle of the altar and the deacon drew it back at the end of the Canon before the Lord's prayer.<sup>3</sup>

<sup>1</sup> "Caveat tamen ne fumus incensi sit talis aut tantus quod visum sacramenti impediat vel aliunde offendat sacerdotem." (Wickham Legg, *Tracts on the Mass*, p. 244; Zimmermann in *Chroniques du Carmel*, vol. iv.)

<sup>2</sup> *Ibid.*, p. 235.

<sup>3</sup> Legg, *Tracts on the Mass*, p. 235. It seems difficult to suppose with Mr. Micklethwaite that this was intended to veil the statuary above the altar.

We may fairly assume, then, that in the state of feeling which these practices illustrate, it would have seemed just as natural to make the Host visible at a distance by lighting torches in front of It as by placing a black cloth behind It.<sup>1</sup>

Moreover, although I can quote no explicit statement of later date that the additional illumination resulting from the kindling of more tapers was intended to light up the figure of the priest at the altar, still it seems to me very significant that these tapers were commonly treated and spoken of as belonging to the Elevation only. There is no obvious reason in the nature of things why the showing of the Host and Chalice should alone be honoured by a display of lights. One would expect that the lights would be retained as long as the Eucharistic Presence remained upon the altar. Yet this was not originally, and indeed according to the existing ceremonial law is even now not ordinarily the case. To begin with the forms of expression used, we nearly always find that in any mention of these torches in a mediæval document they are described as expressly intended "for the Elevation." For example in an *Ordo* of Lyons of about 1280, from which Martene quotes, we are told that two little clerks (*clericuli*) are to kneel behind the deacon holding two lighted torches for the Elevation (*tenent duas torchias ardetes pro elevatione*).<sup>2</sup> So again, the General Chapter of the Cistercians in 1288 permitted lights or torches (*luminaria sive torticia*) to be lighted at the high altar "at the Elevation of the Saving Host."<sup>3</sup> It is true that amongst the injunctions of the Synod of Exeter at about the same date, 1287,<sup>4</sup> the clergy are bidden to induce their parishioners to contribute to buy torches to burn "at the Canon of the Mass," but this was not the phrase usually employed. So again at a later date Burckhard's *Ordo Missae*<sup>5</sup> (1502) prescribes that the server at a Low Mass is to light a torch just before the *Hanc igitur*, and to extinguish it

<sup>1</sup> De Vert speaks of remuneration given at Soissons in 1375 to the boy who pulled the cord of the black curtain at the Elevation (*Explication*, iv. 34). We find mention of a similar device with wire and string at St. Michael's, Cornhill, in 1459 (Micklethwaite, *Ornaments*, p. 27). Probably the references to this custom in old wills are also numerous, though they are not always easy to recognize. The "Cloth of Velvet to hang before the high altar" at Tenderden, Kent, is probably an example of this kind (*Testamenta Cantiana*, ii. p. 337).

<sup>2</sup> Martene, *De Antiquis Ecclesiae Ritibus*, i. p. 182.

<sup>3</sup> Fowler, *Cistercian Statutes*, p. 148.

<sup>4</sup> Wilkins, *Concilia*, ii. p. 132.

<sup>5</sup> *Tracts on the Mass*, pp. 155—157.



again immediately the Elevation of the Chalice is over: "Postquam celebrans calicem super corporale reposuerit (minister) surgit, extinguit intortitium: et reponit in locum suum." This still remains the rule according to the authoritative rubrical code of the *Missale Romanum* and the *Caeremoniale Episcoporum*, though there is question in these last, not of the server at a Low Mass, but of the acolytes or torch-bearers in a High Mass, celebrated, of course, with deacon and subdeacon. It will be interesting perhaps in view of the practice which now prevails in so many of our churches both in England and abroad, to note how very restricted is the use of these torches as sanctioned by the official rubrics, which speak in this matter without any ambiguity. In the Missal<sup>1</sup> we read:

In a High Mass, at the end of the Preface, at least two torches are lighted by the acolytes, which are extinguished after the Elevation of the Chalice.

The *Caeremoniale*, in the description of the Pontifical High Mass,<sup>2</sup> prescribes that

When the *Sanctus* has been said or the Canon begun, four, six, or at most eight servers, vested in cottas, bring in as many lighted torches of white wax, and after making the proper reverences, they take their places on their knees on each hand of the subdeacon who is holding the paten, or if it be more convenient, at the sides of the altar.

After this it is laid down that when the Elevation is over,

the choir continue the chant *Benedictus*, and the servers holding the torches, rise, and after the proper reverences, withdraw to extinguish their torches outside the sanctuary.

Both in the *Missale* and the *Caeremoniale* certain exceptions are made to this law of extinguishing the torches immediately the Elevation is over. It is directed that when Communion is to be publicly given, and also in Masses for the dead and at Masses said on fast-days, the torch-bearers remain with torches lighted until after the Communion. But these modifications, which it would take us too far to discuss here, are clearly indicated as exceptions to the rule. The normal practice was, as Burckhard indicates without hinting at any departure from it, that the torches were lighted for the Elevation

<sup>1</sup> *Ritus Celebrandi*, viii. 8.

<sup>2</sup> Book II. cap. viii. §§ 68 and 71.

and put out immediately it was over. Since the compilation of the *Caeremoniale*, and the printing of the Missal in its authorized form at the end of the sixteenth century, all rubrical legislation upon the subject of torch-bearers has turned upon the question of their number. The Congregation of Sacred Rites has at various times intervened, when appealed to upon the subject, to restrain the ambition of minor prelates and ordinary parish priests who desired to crowd their sanctuaries with as many torch-bearers as were permitted at a Pontifical High Mass. But even in this matter the Congregation has not been severe. They have sometimes condescended to humour local customs, and torch-bearers have been tolerated even at a *Missa Cantata*. A curious usage is referred to by Catalani in his commentary upon the *Caeremoniale*. He tells us that it was the custom in many places for royal personages assisting at High Mass in state, to send their pages to the sanctuary to kneel there with lighted torches during the Elevation. In this way the number of torches round the altar often exceeded the maximum number of eight, but Catalani seems to consider this permissible, and he quotes with approval the reply of one Barnius, Bishop of Piacenza, who maintained that the presence of the pages in the sanctuary was something for which the Bishop himself was not in any way responsible.<sup>1</sup>

Perhaps, however, the most interesting point for our purpose in the data available regarding later usage is the statement made in the commentary upon the Missal rubrics by Gavantus and Merati, that the torch-bearers at the actual moment of the Elevation, ought, though still kneeling, to lift their torches from the ground until the butt end of the torch is opposite their breasts. It may be noted also that Catalani mentions and seems fully to approve of this practice. Now, of course, it is possible that this lifting of the torches represents nothing more than a salute, and corresponds more or less to the action of a company of soldiers in presenting arms, but I confess that I am much more tempted to regard it as a survival of a practice, which I take to be the primitive one, of lifting the torches in order to throw a better light upon the Host and chalice when the celebrant shows them to the people.<sup>2</sup>

<sup>1</sup> Catalani, *Caeremoniale Episcoporum*, Rome, 1744, vol. ii. p. 117.

<sup>2</sup> "Quando elevatur hostia acolyti debent elevare intortitia, extrema scilicet parte eorum pectori admota, quae sic elevata sustineant usque ad depositionem calicis inclusive." (Gavantus-Merati, *Thesaurus*, vol. i. part 2, tit. 9, Ed. 1823, p. 298.)

Of course, the difficulty remains that these Elevation torches seem at all times to have been used in broad daylight when they could not have contributed to the general illumination, nor have facilitated in any way the seeing of the Body of Christ. Nevertheless, this does not seem to me to be a conclusive argument against our explanation of the origin of the practice. No one can have any serious doubt that the Bishop's *bugia*, or hand candlestick, was really intended in the beginning to aid him in reading, and yet the *bugia* is now uniformly lighted and employed at the altar even in the most brilliant sunshine. Furthermore, we must all admit that the origin of ancient rubrical practices readily passes out of sight when once they have become a part of an almost mechanical ceremonial. The *stolone*, or broad stole, worn by the deacon from the Gospel to the Communion during penitential seasons might be quoted as a conspicuous example. It really represents a chasuble folded up and thrown over the shoulder like a soldier's great coat; but certainly no one who assists at a High Mass in Lent and sees the deacon vested in his broad stole, could by any possibility suspect such a history. Or to take another example more akin to the subject before us, we find even such a liturgist as Claude de Vert unwilling to believe that the black cloth stretched above the altar at the Elevation was really intended as a background against which the white Host might be seen more readily. But the evidence of the fact seems clear, and neither de Vert's explanation that the cloth bore a cross upon it and supplied the place of an altar crucifix, nor Mr. Micklethwaite's suggestion that it was due to "a feeling that in the presence of the Sacrament, imagery should be veiled" can possibly claim to be considered adequate. De Vert himself admits that at Chartres the curtain had no cross upon it,<sup>1</sup> while the dimensions of the cloth in some recorded instances were far too small to lend support to the idea of veiling the reredos.<sup>2</sup>

<sup>1</sup> De Vert, *Explication des Cérémonies*, iv. p. 33.

<sup>2</sup> In many cases the language of the entries which mention this elevation-cloth are highly significant. Thus in 1508 the churchwardens of St. Lawrence's, Reading, paid one penny for "a carpenter's line to draw the black sarsenet before the Sacrament at the high altar." The phrase "before the Sacrament" must surely represent a clumsily worded attempt to say that the curtain was there for the sake of the Sacrament, *i.e.*, to make a background to it. And in 1521, ninepence was paid at Leverton, Lincolnshire, for "threequarters of black 'tuyke' to hang betwixt the table of the high altar (*i.e.*, the reredos) and the Sacrament at sacring time." (See Micklethwaite, *Ornaments of the Rubric*, p. 26.)

I am inclined, then, in default of better evidence, to adopt the view that the torches of our modern torch-bearers represent only a primitive attempt to light up the Blessed Sacrament and make It more visible when It was raised on high at the Elevation. The supplementary candle which, according to the rubric of the Roman Missal, ought always to be lighted from the *Sanctus* to the Communion, has also, no doubt, a similar history. But whereas the array of torches represents the more elaborate ceremonial which could only be observed at High Mass, the candle bracket with its single light, has probably descended from the taper, which, as already pointed out, is so commonly seen in the hand of the server in mediæval representations of the Elevation at a Low Mass.

HERBERT THURSTON.

## *The Rose-Red Sparkle.*

---

. . . . beyond the star  
I saw the spiritual city and all her spires  
And gateways in a glory like one pearl—  
. . . . and from the star there shot  
A rose-red sparkle to the city. . . .

(*Holy Grail.*)

---

YOU would have said it was a very lonely life for a boy of nine to lead, alone with his mother in a little cottage barely sheltered from the cold winds that sweep at times across the levels of Norfolk and Suffolk, and facing the great white-horses of the North Sea. For a town-bred boy such a life would indeed have been lonely, but if you had asked Edwin Alford if he felt the need of company he would have scorned the suggestion implied. Lonely, when he had mother, faithful old Anne, his former nurse, who knew a hundred stories and never changed a detail in their narration, and "Pasha," the strong-limbed St. Bernard dog? Lonely, with all the crabs and tiny plaice to catch, all the bright-tinted seaweed and painted shells to collect from the under-sea gardens in the rock-pools? Could any one ever be lonely, watching the waves in their wild play far away on the sand or beneath the cliffs? Then what could be more delightful than the bathes with "Pasha," when the boy would swim far out clinging to the great dog's neck, or race with him to a ship's battered basket drifting lazily ashore? Even when it rained too heavily to go out of doors, there were a thousand things to be done. Why, the cottage was filled with fretwork baskets, picture-frames, and other odds and ends of amateur carpentry work. Edwin was fond of reading, too, leastways, he liked mother to read to him whilst he handled his fretwork tools. His favourite books stood apart on a shelf of his own making. *In Darkest Africa*, *Ivanhoe*, *Lives of Stanley*, *Livingstone*, *Wellington*, and *Nelson* amongst them, for he was never tired of listening to the recital of the brave deeds of

brave men. Sometimes mother would read to him out of one of her own books, then he put away his tools and lay with "Pasha" on the hearth-rug at her feet, whilst old Anne, her housework done, would sit opposite darning his stockings or sewing buttons on an ill-treated coat, till it was time to prepare supper. It was thus the boy had learnt all about Arthur's Knights of the Round Table, and had learnt far more than the poet tells, for in the fertile mind of youth, unexhausted by the tilth of experience, such fancies sprout and blossom with a fecundity rivalling the poet's own. It was during long winter evenings thus happily spent indoors or wandering on the shore whence he could see the whole celestial hemisphere, that there was born in Edwin's pure soul a kindred passion for the "virgin-knight, Sir Galahad," and for the calm stars, whose white beauty glittered in the dark dome above his head—a passion that led him, like his hero, by strange paths into the spiritual city, as our little tale will show.

The Alford's had not always lived in this little cottage by the sea; in fact, Edwin could count only three birthdays spent there. They came here from the solemn, square-shaped house called the "Vicarage," in the township of Dalstone, where his father had been the Vicar of St. Aubin's Church. Edwin had heard people say St. Aubin's was a pre-Reformation church, though he did not know what that meant, except that it might have something to do with the long, narrow windows, the dark cross-beams within, the disfigured statues over the archway, and the sun-dial on the tower. Once he had asked his father about it, and had been told something about some wicked Spaniards who wanted to conquer England, and a foreign tyrant called the Pope, but the tale soon faded from his infant mind.

All went well at the Vicarage till a few months after Edwin's sixth birthday, and then one morning mother came into his bedroom looking very pale, with her eyes swollen and red with weeping. He was too young to dream of the great sorrow overshadowing him, indeed, he felt rather pleased when he was told that Uncle Henry had come to take him on a visit to his cousins, who lived in a beautiful house, with all manner of pleasant things. The only drawback was that mother was not coming, but then she had assured him with a show of cheerfulness she would come very soon, and he must make good friends with his cousins till she arrived.

What a memorable journey that was, how he had feasted on

the idea of a real pony to ride, and three cousins, all older than himself, to play with. His tongue was prattling the whole way, and so he scarcely noticed the wistful glances his uncle turned upon him from time to time, or the abstracted answers made to his questions. At last the train steamed into the station, and he ran off to the light pony-carriage pointed out to him where his cousins, Winnie, Norbert, and Frank, were waiting to give him a hearty welcome. It is not strange that in such company the days passed rapidly for Edwin at Manor House, and there was something of boyish regret when Aunt Ada had told him that mother could spare him no longer, and his holidays must come to an end. There was some awkward questioning, too, when his new sailor suit was laid aside for his Sunday suit of plain black cloth, but his thoughts were soon diverted by the tidings that he was to have a new home on the sea-coast in future. It was only on the journey thither that the sad news of his father's death and of the subsequent changes at the Vicarage was gently broken to him. The kind uncle softened the blow by picturing the happy life he would lead with mother—the delightful rambles they would have together around their beautiful seaside home. He appealed, too, to that sense of chivalry which nature has implanted even in the tiniest male bosom, by reminding him that his father's death left him his mother's nearest guardian and protector.

The cottage, which Mrs. Alford had chosen, was almost three miles from the station where Edwin and his uncle alighted. The latter deemed it advisable to go there on foot, rightly judging that the sight of his new surroundings would serve to distract the boy's mind and prepare him for the painful meeting with his mother. So they took the path along the cliffs, between great fields of ripe corn, and the sea rolling lazily over the long stretch of sand. Far out in the bay the brown-sailed fishing-smacks were waiting for the night and the turn of the tide, sea-gulls were out gathering their evening meal, and the smaller inland birds were feasting off the full corn-ears or swaying in the light breeze on the telegraph wires. It was one of those perfect August evenings upon which the memory loves to linger, especially when they have been as a bridge betwixt sorrow and joy, or the signposts pointing confidently to smoother and unhopèd-for ways.

"Oh, uncle, look at that old wreck fastened to the cliffs with a chain! . . . Look at that cave down there! . . . Are there



robbers about here? . . . What *are* those seagulls doing all together there? . . . See what a lovely house that is, over there in the hollow, with roses all round the roof! I wonder if any one lives there, uncle? . . . Why, there's someone running out. . . . Oh! Uncle Henry, it's mother," and away the boy ran. The man turned his back and looked out steadily at the ships sailing slowly into the night, till a gentle hand seized each of his, and three silent people passed through the arched trellis-work of white and red roses. Thus Edwin had come to his new home, had begun the new life, in contrast with which the old soon seemed a dream.

At first, his delicate constitution was a cause of some anxiety, but a life in the open air had made the pale cheeks ruddy, and had rounded the spare little limbs. Now he was somewhat tall for his nine years, and there was a thoughtfulness in his clear blue eyes, rather more pronounced than you would observe in most boys of his age. When old Anne was particularly cross over torn garments, she would say he was getting more like "Pasha" every day, and indeed there was more truth in the remark at times than she intended, so far as the solemn expression of the eyes was concerned. But Edwin Alford, with all his thoughtfulness, was a real boy, unspoilt by his mother's fondness, unselfish, because of the very simplicity of his tastes, but with just that touch of hot temper and obstinacy which so often marks a boy's strengthening will. Do not for a moment imagine that Mrs. Alford had neglected his education. Little the boy dreamt of the hours she had spent on his first home-coming in "getting up" long-forgotten French verbs, Latin declensions, and the mysteries of arithmetic, learnt in her girlhood at a fashionable high-school, so that she might educate him as was befitting a clergyman's son. Morning and evening they worked together for a couple of hours, though the tutor was beginning to realize that the pupil had well-nigh exhausted her slender stock of classical lore, and was alive to difficulties and possibilities in *Cæsar*, which taxed all her cleverness to elucidate. But in their English studies it was far otherwise. Mrs. Alford had not read widely, but she had read well. She was of those who regard books as friends, not mere acquaintances to be picked up at fancy. Consequently, her library, though small, was thoroughly known and appreciated. She encouraged Edwin in his hero-worship of Alfred and Richard, Drake and Nelson, Stanley, Livingstone, and the great men of the past,

knowing the value of high aims and unselfish ideals to an impressionable mind ; at the same time she tried to impart to him some of her own love and reverence for the great things in our literature. Their home lay not many miles from the village which Dickens has made memorable in *David Copperfield*, so together they visited it, and she narrated the story as they wandered along the cross-road or stood beneath the sun-dial on the old church tower, speculating on the relation between various sites in the locality and those pictured in the novel. That marked the beginning of higher things. Shakespeare's *Cymbeline*, Scott's *Ivanhoe*, had followed, with much more that few boys of more advanced years could boast of having read.

Needless to say how the fresh imagination of Edwin was kindled, how he lived scenes over a thousand times while scaling the sea-cliffs or bounding along the sands with "Pasha." The *Lay of the Last Minstrel* especially had stirred him deeply with its wild passionate notes, and then he fell under the fascination of the more measured emotion of the *Idylls of the King*. The *Coming of Arthur* sent him wandering along the beach, counting the waves in his desire to be favoured, as Merlin was, by the sight of the mystical ninth-wave, "gathering half the deep and full of voices." The various *Idylls* were read in turn, and the boy grew in appreciation of the high purpose disclosed in them. Mrs. Alford became surprised at the depths in the boy's character these readings revealed, half-forgetting, if indeed she realized at all, how strong the reflective powers may grow in undistracted communing with Nature and literature. She was not alarmed, however, for Edwin's thoughtfulness was far from making him unsociable or unpractical, and she knew that whatever corrective was necessary would be supplied when the time came for him to go to school.

There was one poem, however, still unread in the *Idylls*, partly because Mrs. Alford thought it to be beyond the boy's understanding, and partly because it always recalled sad remembrances of her dead husband. It was that narrative of weird beauty, entitled *The Holy Grail*. One late September night, Edwin and his mother were watching the faint lights of the fishing-smacks far out at sea, and the curious effects wrought by moonbeam and cloud-shadow on the "softly-breathing bosom of the deep."

"Look, Edwy dear, look at the Holy Grail!" suddenly exclaimed Mrs. Alford, pointing to one of these strange transformations.

"The Holy Grail, mother, what *is* the Holy Grail?"

"Can't you distinguish that chalice-shaped figure made by the moonbeams on the water? You remember, dear, something like the communion-cup father used at St. Aubin's on Sundays."

"Oh! yes, mother, there's the foot and there's the—— Ah! it has gone, but it was just like it, and the ripple made it seem to move."

"Rose-red with beatings in it as if alive," murmured Mrs. Alford, almost to herself.

"But why do you call it the Holy Grail, mother?"

"Why? Well, it's a very long story, but come along and our friend Tennyson shall tell us all about it. There's 'Pasha' barking for us, and those black clouds will soon hide the moon away."

With another bark the St. Bernard dog bounded up to them and all three went down the path to the cottage together.

The next few evenings were spent in the *Quest of the Holy Grail*, for Edwin kept imploring his mother to re-read passages, or to put the book down and tell some incident in her own way, so that they progressed slowly. His whole admiration for Arthur was diminished when the King tried to dissuade his knights from following the Grail, but it was replaced by an enthusiasm for Sir Galahad which mounted steadily to a passion.

"Oh! mother, I should love to meet Sir Galahad," he cried, as they traced the adventures of the "virgin knight" and Sir Percivale.

"Do please read that again about Sir Galahad," was a frequent interruption, which never failed to bring a smile to Mrs. Alford's lips. Occasionally the reader would purposely leave out a striking phrase, just to hear the keen young voice break the silence for a moment to supply it.

One evening in November when they had been discussing the thwarted vision of Sir Lancelot, with whom Edwin always deeply sympathized, the mother was startled by the remark:

"Mother, do you think if I saw the Holy Grail it would be 'veil'd and covered' as it was for Lancelot?"

"What do you mean, dear? Does not Sir Percivale say 'never eyes on earth again shall see'?"

"Yes, but I *feel* the Holy Grail has not gone for ever. Perhaps if I could find Sir Galahad I should see It, for he is sure to be with It!"

"If any one is worthy of the vision of the Holy Cup, it is you, my more than Galahad," the mother replied, as she kissed him good-night.

That night Edwin dreamt the Holy Grail had come again to earth, but in a far more wondrous way. It had become transformed into Sir Galahad, though It kept Its own beauteous radiance, and he seemed to hear a voice of entrancing sweetness bidding him follow the Quest. Now white as snow, now "redder than any rose," now blood-red, the Holy Thing shone, but ever dimly, as if through a golden cloud. Vainly he tried to pierce the cloud. At last, to his intense joy, the veil began to pass away. Slowly, very slowly, the light behind the cloud grew more resplendent. He advanced to it with outstretched hands, and then—he awoke. He awoke to find the silvery beams of the moon flooding his room, and he turned his eyes to the window. At that moment a cluster of brilliant meteors fell athwart the sky. Ignorant of the phenomena of falling stars he rose excitedly, and stood looking up to the heavens with their myriad lamps. Another and another meteor fell like jewels over sea and land.

And when the heavens opened and blazed again  
Roaring, I saw him like a silver star—  
And had he set the sail, or had the boat  
Become a living creature clad with wings ?

he murmured half audibly.

Again another shower of meteors streaked the sky.

Then in a moment when they blazed again  
Opening, I saw the least of little stars  
Down on the waste, and straight beyond the star  
I saw . . .

"Sir Galahad and the Holy Grail," he whispered. "I must follow—they have come to earth again."

Dressing, creeping noiselessly downstairs, quieting "Pasha," and unlocking the door—all this was the work of a few minutes to one inspired by such a quest.

Once clear of the cottage, Edwin paused to watch the direction in which the stars seemed to fall, then he set off at a brisk pace, guided by the light of the moon. It was of no consequence to him that their light faded before they reached the ground ; he hurried on breathlessly, remembering Sir Percivale's

. . . and from the star there shot  
A rose-red sparkle to the city, and there  
Dwelt, and I knew it was the Holy Grail.

Onwards he went, never stopping to look back, with his eyes fixed on some vague distant goal. His spirits rose under the influence of the beautiful November night. The soothing murmur of the waves beyond and the radiance of the heavens above him seemed to bid him speed on, faster and faster. At last what appeared to be a dense wood loomed out before him, and he hesitated for an instant to enter. It was only for an instant. Just at that moment a meteor of surpassing lustre fell apparently amid the ghostly branches of a great gaunt oak in front of him. He took a few steps forward, when to his astonishment the wood vanished, and he found himself face to face with a dark stone building which the trees had screened. There was sufficient light in the gloom to distinguish a flight of stone steps leading up to an ancient arched doorway. This mark of civilization acted somewhat as a check upon Edwin's fevered imagination, and he would undoubtedly have returned if boyish curiosity had not led him to walk round the building. There was a wonderful quiet about the spot. It recalled to his mind the calm that comes over the sea when a storm has blown itself out during the night. Presently he could distinguish what he knew to be the square tower and long narrow windows of a church. But what was that ruddy light falling on a white marble cross in the little cemetery under the shelter of the walls? He stepped cautiously to the back of the church, whence the light proceeded, and stared in bewilderment. There was no mistaking the gleam that passed through the large pointed window, and pierced the black shadow of the church. And did his eyes deceive him, or was that a lustrous star of blood-red hue shining resplendently in the midst of the radiance?

A voice seemed to echo

. . . always in the night  
 Blood-red, and sliding down the blackened marsh  
 Blood-red, and on the naked mountain top  
 Blood-red, and in the sleeping mere below  
 Blood-red. . . .

A hasty glance, a hurried rush in the darkness up the stone steps and he was beating at the church door. The strong, iron-studded wood seemed to give before the blows of his hands. Then on his astonished gaze shone a blaze of lights encircling a wondrous sight. Afar off it seemed, and receding even further and further, till all vanished, even the rose-red sparkle of the radiant star.

"Are you feeling better, my boy?" whispered a kindly voice in his ear. "You must lie still awhile. I have sent for your mother."

"Where am I? . . . Where is the Holy Grail? . . . Who——" Edwin stopped speaking as a figure rose from the chair by his bedside, and a gentle hand smoothed the hair from his burning forehead.

"Who am I? I am Father Swinford, my boy, but it is better for you not to talk."

The speaker was an old man of over eighty years, spare and small in stature, with a black velvet skull cap drawn over his snow-white hair. A smile hovered over his lips, and the tears came into his eyes as he added—

"I will show you the Holy Grail when you are quite well?"

As the afternoon wore on the priest's trap arrived at the cottage to bring Mrs. Alford to the little Presbytery. She had spent an anxious morning with Anne and "Pasha," wandering along the beach and the cliffs, fearing that Edwin had gone for a ramble before breakfast and had met with some serious accident. The coachman could supply no information except that her son was with Father Swinford, the Catholic priest at Ranline, seven miles away, and he wished her to come at once. So she hastily packed a small portmanteau and left the cottage in charge of "Pasha" and Anne.

On arriving at St. Anselm's, Mrs. Alford found the doctor on the point of leaving. He informed her there was no danger, merely a slight brain-fever, and the boy would need absolute quiet for a few days.

The housekeeper prepared a small room adjoining Edwin's for the mother, who naturally wished to nurse her son herself, though the old priest often came and sat by his sick guest to relieve the mother's anxiety. During the few days of her stay at the Presbytery the strange details of Edwin's arrival were supplied by Father Swinford.

"We were celebrating the Forty Hours' Exposition of the Blessed Sacrament at St. Anselm's, and I was saying my Office in the church, when I heard footsteps on the gravel path outside. At first I thought it was merely one of the appointed watchers before the Blessed Sacrament going round to the sacristy door, which was kept unlocked for their convenience. Presently someone rushed from the direction of the graveyard, and almost immediately a hand began to batter on the main entrance to

the church. I rose from my place, went to the door, drew the bolt, and stood a little aside. Great was my astonishment to see a young boy stagger in, very pale, and evidently very much fatigued with running. He fixed his eyes intently on the Blessed Sacrament in the monstrance on the throne. The sight brought a smile to his lips and the fresh colour to his cheeks, and then he fell heavily into my arms. As he sank into unconsciousness I caught the words 'not veil'd and cover'd' . . . 'and from the star a rose-red sparkle.' It was the work of a few moments to convey him to my warm room and bring him round from his fainting-fit. All that night he was delirious, but his delirium revealed the reason of his strange arrival to me, for he raved perpetually of 'Sir Galahad' 'the Holy Grail,' and 'Sir Lancelot,' repeating constantly one phrase, 'not veil'd and cover'd.'"

The old man was almost as deeply moved as the mother when she expressed her gratitude to him, and gave him in turn Edwin's account of his dream and all that follows.

"He did indeed see the Holy Grail," murmured the priest, "the true Grail to which Galahad's was a mere shadow."

When Edwin was strong enough, Mrs. Alford wished to return home, being unwilling to trespass any longer on the good priest's hospitality. In fact, it was settled that they should be driven back to the cottage that very afternoon, until Edwin remembered the promise about the "Holy Grail," as he still called it.

"Well, to-day is Saturday, and we have Benediction this evening, if you care to stay I will show you your Holy Grail," said the priest.

Mrs. Alford was easily persuaded to share "Sir Galahad's Vision" again, as they had named the mysterious midnight adventure of a week ago. . . .

After the simple Benediction service was over Father Swinford was waiting at the church door to bid them good-bye.

"Well, Sir Galahad," he began, but the tears sprang into the eyes of both mother and son as Edwin exclaimed, "Oh, father, you must tell me more about 'the Holy Grail,' I want to live near 'the Holy Grail' always."

Little remains to be told. Already Catholic at heart and absolutely sincere in her following of God's will, Mrs. Alford needed but little instruction to acknowledge the claims of the



Catholic Church, whilst, as for Edwin, the Eucharistic Presence became almost a sensible reality to him, so pure was he of heart and so desirous of seeing God. Father Swinford obtained an entrance for him to a Catholic college, where the promise of his youth was fulfilled. The Quest of the Grail became the career of his life, and to-day among the ranks of the white knighthood of Our Lady of Mount Carmel, there is one who "fasts and prays" that the Vision he has seen may be seen by all men till their eyes too grow "beautiful in the light of holiness," one who lifts daily in the sight of the Most High the frail white circle of that mystic Bread than which nought is mightier, one who holds aloft that Holy Cup, which is our hope and strength till the end of time, whereby most surely shall

all the world be heal'd.

W. P. SMITH.

## *Flotsam and Jetsam.*

### **The Church and Social Service.**

THERE is a certain danger, now that Catholics are shaking off their sleepiness and beginning to take personal part in that movement for social reform which will be one of the most effectual preventives of the spread of Socialism, lest a false notion of the duty of the Church in that regard should get abroad even amongst Catholics themselves. It is a notion already rife in the world for, as Professor Peabody says—"The only test of the Christian Religion which the modern world will regard as adequate is its applicability to the solution of the Social Question."<sup>1</sup> We have called this view of the world's a false view, because it embodies one of those half-truths which are ever the worst of lies. The only test to which the Christian Religion can be justly subjected is one which will show whether it is fulfilling as it ought the purpose of its institution—the bringing of the individual soul to the knowledge and love of God. Except as means to this supernatural end, all advance in merely material civilization is as nothing in her eyes. The Church, in the emphatic words of Newman,

holds that unless she can, in her own way, do good to souls, it is no use her doing anything: she holds that it were better for sun and moon to drop from heaven, for the earth to fail, and for all the many millions who are upon it to die of starvation in extremest agony, so far as temporal affliction goes, than that one soul, I will not say, should be lost, but should commit one single venial sin, should tell one wilful untruth, though it harmed no one, or steal one poor farthing without excuse. She considers the action of this world and the action of the soul simply incommensurate, viewed in their respective spheres: she would rather save the soul of one single wild bandit of Calabria, or whining beggar of Palermo, than draw a hundred lines of railroad through the length and breadth of Italy or carry out a sanitary reform, in its fullest details, in every city of Sicily, except so far as these great national works tended to some spiritual good beyond them.<sup>2</sup>

<sup>1</sup> Quoted in *Progress*, January, 1909.

<sup>2</sup> *Lectures to Anglicans*, pp. 210, 211.

Now relief from the struggle for existence and advance in material comforts do not necessarily mean higher spiritual development, otherwise the leisured and refined classes would be uniformly the more holy. Consequently the Church would have no right to make the improvement of social conditions her first object, for she has no guarantee that that would further her chief ends. Civil society cannot complain of this attitude. "Not till the State is blamed," says Newman again, "for not making saints, may it fairly be laid to the fault of the Church that she cannot invent a steam-engine or construct a tariff." Or, we may add, solve the problems of "sweating" and unemployment. But, as the world might learn if it would only hearken and believe, the way of the Church is the best for the world also. By keeping before men's eyes the interests of their eternal souls, she is aiming most efficiently at the reformation of Society, for she teaches her hearers to rely on the promise—"Seek ye first the Kingdom of God and His justice, and all these things shall be added unto you." At the same time knowing how dependent the soul is upon the body, she exhorts all her children to the constant exercise of the corporal works of mercy as a means to the practice of the spiritual and, indeed, her ministers in countries like Germany, Holland, Belgium and France are the prime movers in all sorts of measures for the benefit of the workers. But, however applicable in reality her doctrines are to the healing of the nations' temporal ills, the Church may justly protest against that fact being made the sole test of the divinity of her mission.

---

J. K.

#### **A Scottish Appreciation of Blessed Thomas More.**

We do not quite know why, but the moral and intellectual qualities of the great Sir Thomas More, as revealed in his writings, have always struck us as being so characteristically English that they have appeared almost in the same degree distinctly un-Scottish. It was, therefore, with a certain feeling of surprise that, in turning over the leaves of the last number of the *Scottish Historical Review*, we came upon an article on "Sir Thomas More in his English Works," which seems to us to offer a more discerning study of the character of the great Lord Chancellor than anything we have read before—not even excepting Father Bridgett's admirable biography, or the sympathetic chapters which Dr. Gairdner

devotes to this subject in his recent *Lollardy and the Reformation*. The difficulty about Sir Thomas More, as the writer of the article, Mr. (or should it perhaps be Miss?) J. L. Morison, truly says, is to reconcile the scholar and the saint. The More of the *Utopia*, the friend of Erasmus and the disciple of Colet, seems in many ways an utterly different being from the More of the theological controversies, the martyr who laid down his life for the doctrine of Papal Supremacy. But Mr. Morison is undoubtedly right in maintaining that there was no breach of continuity, no intellectual cataclysm, in More's life. It is absolutely true, as he contends, that "the imaginary portrait of a tolerant scholar, drawing in his later days to spiritual panic and the cruelty consequent on such panic" has no real basis in fact. If we have any reserves to make in accepting the writer's point of view, it would be in respect to his assumption that religious apologists, eager to give prominence to the saint-like qualities of their hero, are unable to "find room in their estimates of More not merely for his constant sallies of Aristophanic humour, but for most disconcerting hits at clerical weaknesses." But we are really quite prepared to find room for More's sly banter of the clergy. Surely drollery and a shrewd wit are in no way inconsistent with saintliness. It is, perhaps, in the writer's assumption to the contrary that the Scottish origin of the article most conspicuously comes to the surface.

But with Mr. Morison's own psychological analysis of More's mental attitude we are thoroughly at one. That the *Utopia* merely represents the pastime of an active mind diverting itself, and that the "sheer practicality" of the man was the keynote of his character, seems to us profoundly true. By nature certainly More was a Conservative, and impatient of theoretic criticism or of light-hearted Radical programmes.

His idle imagination seems really to have welcomed the communistic basis of Utopian society, but these private fancies fail to represent his firm public opinion. It is a striking comment on the neglect of More's *English Works*, that no prominence has been given to More's own explicit criticism on the position assumed in his famous republic "where nothing is private." "The rich man's character," he declares, with a note of modern capitalistic pleading in his voice, "is the well-spring of the poor man's living;" and further, "For this I think in my mind a very sure conclusion, that if all the money that is in this country were, to-morrow next, brought together out of every man's hand, and laid all upon one heap, and then divided out unto every man alike, it would be on the morrow after, worse than it was on the day

before." This is the voice of fundamental British conservatism, and half of what critics call reactionary panic in More, is simply the statesman's love of order, of compromise, of deeds as opposed to words, expressing itself naturally.

All this is surely excellent, and the picture which Mr. Morison paints a little further on of the Chancellor as revealed in his controversial writings reaches a high level as a piece of brilliant criticism.

The author of the *English Works* is most obviously a man in authority, with a keenly trained and practical mind; on the side of government and order, by every instinct and acquired characteristic; a cleanly conservative, more than a little contemptuous of the noisy brawling heresies, which seemed to him to be tainting society with moral and social excesses. Equally obviously, he is one whose sense of honour is too exalted to condescend to misrepresentation. And everywhere a quaint genial humanity breaks through the rigour of his argument, with gleams of strong imagination and hints of a most lovable irony. To this man, the Utopia must have been the most natural employment for leisurely and less serious moments—a *jeu d'esprit*, rather than the fervent breathings of a troubled social conscience.

Not less sympathetic is the writer's presentment of the Chancellor's attitude towards religious persecution. However much certain incidents in More's career have been exaggerated,—and the facts have been grossly exaggerated by Froude and more recent writers,—there can be no question that More believed in that repression of heterodox opinion by physical force which the victims of such repression will always characterize as persecution.

Broadly and plainly [says Mr. Morison], Thomas More believed in persecution, because, socially, political stability seemed to be threatened by heresy; and because, religiously, no other view was possible to him. In spite of the famous Utopian scheme, More would never have believed in the practicability of moderation, and in the sphere of politics to doubt the practicability of an idea is to recognize its falsehood. Belief in those days was actual on both sides, a matter of something deeper than life and death. It expressed itself in very concrete phrases; it connected itself with great punishments and rewards; it had not yet learned to turn hysterical appreciations of pain into arguments against the existence of evil or the pursuit of righteous repression.

As the writer sees plainly, "the truth is that we moderns can be tolerant only because we have lost the possibility of clear

belief," and once again, he clearly shows that More, as a practical man of exalted piety, "founded that public conduct which we eulogize on theories essentially at one with those which drove him to intolerance." And yet there is hardly any character in history more human or more lovable. As Mr. Morison states in the sentences which form the conclusion of his brilliant paper:

He has lived and will live, not through any literary grace or intellectual progressiveness, but because like few others, he combined perfect sanity with the deepest piety: could, even in death, hit an admirable compromise between laughter and tears; and because he sacrificed the most brilliant intellectual gifts for a practical effectiveness, which, although worldly, had never a strain of baseness in it.

H. T.

#### **Little Jack Horner.**

It is a well-known fact that the seemingly innocent nursery rhyme, which celebrates the gastronomic exploits of one Jack Horner, and, incidentally, presents to the susceptible mind of childhood a flagrant exhibition of greediness, ill-manners, and self-conceit, is in reality a veiled satire on the much worse crimes of actual persons of that name who took part in the plunder of the monasteries under Henry VIII., and were granted part of the spoils. A correspondent kindly sends us a copy of the grants, which may be of interest in this connection.

#### *Grants in July, 1543.*

Thomas Horner and John Horner, junr. Grant in fee to the said John for £1,831 19s. 11¾d., of the manors of Melles, Lye, and Nonney, Soms., which belonged to Glastonbury mon., the advowsons of Melles rectory, Lye Chapel, and Nonney rectory, and a pension of 20s. out of Melles rectory; also the farm of Luyde and lands called Luyde in Yevell parish, Soms., which belonged to Glastonbury, in tenure of lady Eliz. Fitzjames, widow; also the manor of Discowe, *alias* Discove, Soms., which belonged to Brewton mon., with appurtenances in Discowe and Holy Waters, *alias* Holy Fathers; and lands (tenants named) in Battecombe, Soms., which belonged to Taunton priory. Westm. 6 July, 35 Hen. VIII.

[Del Westm., 10 July,—P.S. Pat. p. 1. m. 10.

Letters and Papers, Henry VIII., J. Gairdner, vol. xviii. Part I., p. 533.]

**Christianity and Patriotism.**

However things might have been in an unfallen world, it seems clear that the present division of mankind into separate nations is in accordance with the divine purposes. For it is the result of various natural causes, external and internal,—the growth of the family, geographical and climatic conditions, the evolution of languages, and the necessity of providing against lawlessness—and it seems as needful for the progress of civilization as the power to hold private property is for the development of the individual. But, just as the rights of property need checking and limiting, so does the principle of nationality. For that purpose God's wisdom has provided the universal Church, a body which, by keeping before men's eyes their common origin and common destiny, makes prominent a bond between all the members of the human race which is deeper, stronger, and more permanent than any of the forces tending to separate them. The Church stands for the Brotherhood of Man, proclaiming that the one abiding State is not here, that God regards not differences of race or class, that our real "neighbours" are all who need our help and sympathy. The Church Catholic, then, is not opposed to the principle of nationality, but save when that principle is pushed beyond its due bounds to the practical denial of more fundamental truths. Still, a question may arise as to the relations between Christianity and patriotism. How far is an ardent love of country, prompting to self-devoted service of its necessarily temporal interests, consistent with the full possession of the Gospel spirit? If we will be perfect, is it necessary that we should become cosmopolitan? The career of the Blessed Jeanne d'Arc is sufficient reply. Christianity, far from destroying or crippling the natural virtues, such as love of kindred and country, ennobles them rather by adding supernatural motives for their exercise, and defining their ethical limits. God's claims, of course, are paramount, and the love of our earthly fatherland, as the love of our earthly father, must be in harmony with the love of our heavenly. Hence the profound immorality of that Jingo cry, so often heard at times of national crisis—"my country, right or wrong!" No man is free to uphold his country in wrong-doing, any more than he is free to help his family in the like case. And, although the counsels of spiritual perfection do not apply to nations, because nations have no after-existence to provide



for, still they lie under the yoke of the Commandments. Not even in international ethics does the end justify the means. So what Christianity does for patriotism is to clarify its vision and direct its impulses, making it rational as well as instinctive, and preventing it from degenerating into an arrogant selfishness. Thus, it does not approve of a State annexing a weak neighbour, on the plea that another State had similar designs; it does not understand how a professedly Christian Church can label itself "national," for the spirit of Christianity transcends all such distinctions; it can only condemn periodicals which emphasize their "patriotism" by constant and vulgar abuse of other nationalities. The bearing of all which observations lies in their application.

---

J. K.

#### **The "Daily Mail" Year-Book and Contemporary History.**

Now that Nonconformity in England has become so wedded to politics that one of its own ministers laments the disappearance of its original religious impulse, it is instructive to note how the Protestant press continues to assail the Church for concerning itself with political action. *Cet animal est très méchant: quand on l'attaque il se défend.* The Church may be crippled and despoiled by hostile Governments, but so soon as it endeavours to protect itself and secure better treatment, it is immediately charged with undue interference in "politics." The various *Times'* correspondents in the European capitals are past-masters in this one-sided game, but the secular press generally is committed to the same view. The world reads its own selfish motives into the actions of the Church, having no conception of any other end, least of all a supernatural one. Last month we said a few words of qualified commendation of a cheap work of reference—*The "Daily Mail" Year-Book*. A correspondent kindly points out that our Reviewer can hardly have read the discussion of the European situation with which that book opens, seeing that it contains one of those very attacks on the policy of the Church which, whether inspired by prejudice or malice, is manifestly false in fact and inference. Our Reviewer pleads guilty, urging in mitigation of sentence that he felt sure no reader of *THE MONTH* would consult the book for anything but mere statistics. A glance at the article does much to confirm his view, as our readers may judge from the

passage referred to. The italicized portions are in heavy type in the original.

*The Catholic Church*, and, in the Church, the Society of Jesus, *plays indeed a large part in the politics of Europe*, not, for the moment, a clearly defined, unmistakable part, but a part made up of sedulous intrigue and propaganda designed to obtain for Rome the sympathies of the reactionary elements in all the countries of Europe—propaganda carried on positively by means of the clergy and the clerical Press, negatively by the exercise of personal influences upon the great organs of public opinion and by pushing clerical adepts to positions of confidence in the neighbourhood of ministers, editors and thrones. *International clericalism sedulously sapping the foundations of popular liberties and enlightenment is one of the few political and social forces in Europe that are consciously working towards a predetermined end.* . . .

How familiar we are getting with this whole battery of question-begging phrases—clericalism, intrigue, propaganda, reactionary elements—that pass for thoughts with writers of this stamp! And how innocent are all European “progressives,” Carbonari, Freemasons, and the like, of any such underhand methods! To put a crown on his farrago of nonsense, this “inside watcher,” as he styles himself, at the end laments that the Jews, who “might be an immense progressive force in Europe,” seem ready “to finance a Jesuit campaign for the destruction of liberty,” provided there is money in it! A conjecture of this sort prompts the suspicion that the writer takes his history from the works of Mr. Hocking.

J. K.

---

*Reviews.*

---

**I.—THE MAID OF FRANCE.<sup>1</sup>**

IN essaying to provide within the narrow compass of some three-hundred octavo pages, a full and accurate account of the career of Jeanne d'Arc, refuting at the same time the recent misrepresentations of the eminent Academician, M. Anatole France, Mr. Lang has set himself a by no means easy task. Probably the instinct which has guided him to seek compression at almost any cost has been a sound one. No one will now-a-days read a lengthy book unless the subject be very modern or at least very trivial. The adventures of Miss Violet Charlesworth might probably be told remuneratively in as many

<sup>1</sup> By Andrew Lang. London: Longmans, Green, and Co. Pp. xiv, 376. Price, 12s. 6d. 1908.

volumes as Alison's *History of Europe*, including at full length the *menus* of all the meals of which she had ever partaken, but such a staid and remote personage as Jeanne la Pucelle may think herself lucky if she can keep the reader's attention awake through the space of three-hundred pages. We think, then, that Mr. Lang in his anxiety—a chivalrous devotion in his case which we are convinced has nothing mercenary about it—to reach as large an audience as possible, has done well to confine himself to the strictly necessary. All the same he has to pay a price for this compression, and we may own that there are parts of his book that are not quite easy reading. We do not mean by this that Mr. Lang is obscure, but the multitude of names, the allusions to dates and details, which Mr. Lang has at his finger ends, but with regard to which most of his readers probably do not start quite so well equipped, renders rapid progress impossible. Still, the greater part of the narrative is admirably done and it is astonishing how much it contains and how complete the refutation it supplies in its text, Appendixes and notes (these last relegated by themselves to the end of the volume), to the very varied theories of the Maid's traducers. The writer's mastery of the facts is extraordinary and is at times somewhat of a snare to him. He hardly realizes, we fancy, how the memory of the average reader has to labour to recall the slight stock of ideas associated with the names which Mr. Lang rattles off so glibly.

On the whole, the treatment of the subject is orderly and well proportioned. The great bulk of the book, after one or two preliminary chapters, is given to the two eventful years of Jeanne's campaigns. One or two useful maps are provided to help us to follow the descriptions, and the writer, as might be expected from his previous historical works, abounds in vigorous descriptive touches, often full of local colour, and with a humorous phrase or reminiscence every now and again to give variety to the story. On the other hand, it is a necessary part of the plan that the account of the *Procès* at Rouen is proportionately curtailed. This is perhaps the less to be regretted, because Mr. Murray has already provided English readers with a fairly faithful version (which, however, seems rather unaccountably to cling to M. Favre's French rendering rather than Quicherat's Latin text) of all the legal procedure. None the less, Mr. Lang has himself given a sufficient account of the trial to make the absolute simplicity and sincerity

of Jeanne transparent to all, and we are quite convinced that this wise champion of the Maid fully appreciates the fact that no other words can set Jeanne before us in so favourable and truthful a light as her own replies to her judges.

We are conscious that we are giving a very inadequate account of what is far and away the most careful and scientific study of Jeanne which has ever appeared in our language, but it is difficult to steer a middle course between a mere notice and an exhaustive analysis, for which we have, unfortunately, no room. For the success of Mr. Lang's setting of the history as a counterblast to M. Anatole France's self-contradictory and unconvincing theorizing, we must refer our readers to an article which appeared in these pages as recently as the month of July last. Mr. Lang has worked up anew the materials provided in the studies of his there referred to—and now presents the results in a condensed and more effective form.

In Appendix C. we are told that our author had originally written a separate chapter of some length on the phenomena of the Voices, but had come to recognize that his "psychical lore and inferences might seem as prolix and futile as the 'celestial science' of the doctors in Jeanne's own day." We are rather inclined to regret this decision, for Mr. Lang's acquaintance with abnormal psychology of every kind is varied and wonderful. Still he does not altogether withhold the substance of his conclusions and the passage on account of its great interest deserves to be quoted here:

My own bias [says Mr. Lang] is obvious enough. I incline to think that in a sense not easily defined, Jeanne was "inspired," and I am convinced that she was a person of the highest genius, of the noblest character. Without her genius and her character, her glimpses of hidden things (supposing them to have occurred), would have been of no avail in the great task of redeeming France. Another might have heard Voices offering the monitions; but no other could have displayed her dauntless courage and gift of encouragement; her sweetness of soul; and her marvellous and victorious tenacity of will.

## 2.—MODERNISM.<sup>1</sup>

It is less than eighteen months since the Encyclical *Pascendi* was published, but how profound is the change which during the interval has been wrought in the Church, indeed in the

<sup>1</sup> 1. L'Enciclica "Pascendi" e il Modernismo. Studi e Commenti. Seconda edizione corretta e accresciuta. Rome: Civiltà Cattolica. Pp. vii, 471. 1909.

2. Les Modernistes. Par le P. Maumus. Paris: Beauchesne. Pp. xv, 269. Price, 2 f. 50. 1909.

world. Then a philosophical theory of recent origin was spreading and developing which aimed at nothing less than a transformation of the entire character of Catholic doctrine, and the draining off from it of the very elements which make it of value for the believer. Yet few suspected what was going on, so esoteric was the style in which its advocates wrote, whilst in the pulpit and at the altar they spoke and prayed like others. Now the danger is completely averted. The Encyclical, by its lucid and convincing exposure of the Modernist ideas and aims, has made all the difference. Since then many minds have been directed to the subject, and with the clue given them from the See of Peter they commenced to investigate it in all its bearings, and to provide a literature which by this time is almost sufficient to meet the needs alike of the scholar and of the plain man.

Two contributions to this anti-Modernist literature are now before us. Of these the one we may call attention to in the first place is by Père Maumus, O.P. He writes for "those who are not accustomed to theological speculations," a class which is still in much perplexity as to what all the stir is about, and is somewhat disposed to gather from the name *Modernism* that the Encyclical intended to condemn *en bloc* modern research and modern discoveries. To waken the interest of such people we may direct their attention to the following general points. The Modernists deny that the Catholic Church was founded by Jesus Christ Himself. Our Lord, they say, was far from omniscient, and thought the world would end soon after His death, and so did not realize the necessity of providing for the regulation of an age-long Christian life. The Church, then, did not come to its birth till the followers of Christ, awakened by the flight of time from the illusionment in which their Master left them, gradually evolved an organization to suit the needs of their unexpected earthly sojourn. If this conclusion seems to any one strangely inconsistent with the Gospel record, he must remember that the Modernists are not prepared to accept as authentic more than portions of that record. That our Lord was an unsurpassed, unequalled teacher and example of high moral and spiritual ideals they cordially admit, but that He made any claim to divinity, or performed deeds which lifted Him above the conditions of ordinary human life, they reject as untenable. The Gospels, they contend, so far as they give His actual words and deeds, give them enveloped and interfused with

a mass of pious legends ; as for the post-Resurrection narrative they put it aside as of its own nature lying outside the sphere within which human testimony is reliable. The foundation on which faithful Catholics have hitherto rested their faith being thus withdrawn, Modernism offers them by way of substitute a new theory of so-called revelation, according to which the whole of their creed is the outcome of a mass of pious imaginings prompted by the cravings of the human heart among the early Christian generations, and attested, continued, and developed under the similar cravings of the generations that followed. From this slight indication of some leading features in the system, the plain reader can see how much is at stake. In P. Maumus's little volume he can find the system as a whole set forth solidly and accurately, and in as simple a form as the subject permits. P. Maumus seeks to show, and does show, that Modernism does not leave standing a single stone of the Christian edifice, but that its work of destruction rests on affirmations which are perfectly gratuitous, and hence valueless. If any one desires to know some more about the matter, this little volume will be about as suitable as any he can find.

Padre Rosa is one of the staff of the *Civiltà Cattolica*, in which he has written many articles on the subject, with full knowledge of the nature and proportions of the movement which caused such anxiety to the Holy See. His *L'Enciclica "Pascendi" e il Modernismo* is a republication of these *Studi e Commenti*, which now enters upon a revised and enlarged edition. As its title indicates, this book is of the nature of a commentary on the Encyclical, and may be recommended to students desirous of thoroughly mastering that document. They would do well to begin with the summary of the Encyclical on pp. 375—380, after reading which carefully they should compare it step by step with the text of the Encyclical in the Italian translation that follows. A system of reference numbers facilitates this comparison, and there is also annexed to the text of the Encyclical a system of marginal headings, in four degrees of type to indicate the degrees of subordination. With these guides the meaning of the document is not difficult to follow, and the way is paved for an adequate realization of its marvellous power ; for the Modernists have at least achieved this triumph, that they have evoked one of the grandest of all the long series of Papal Encyclicals. From this study of the Encyclical with the aid of the summary, the reader can pass to

the chapters in which the several points are worked out more fully, but still in the order of the Encyclical itself. Padre Rosa is most comprehensive in his treatment, and leaves no aspect of the subject unconsidered. For instance, he has an instructive chapter on an aspect of Modernism which, so far as we are aware, has not as yet been much adverted to by other writers; we refer to the novel method of spirituality which it has deduced from its emotional theory of faith, and consequent false mysticism. We have not heard much of this method in England, but it has spread in France, and is spreading now in Italy, its general tendency being to encourage aspirants after perfection to rely little on external authority and spiritual direction, but much on their own subjective feelings when these present themselves in the garb of mystic intuitions. A point which the author labours well—and which needed labouring—is that of the theory of cravings (if we may thus render the French *besoins* or Italian *bisogni*) which is so characteristic of Modernism. It is from the heart's experience of these cravings that it deduces—no, we must not say deduces, but derives—religion and all its dogmas and institutions, together with that knowledge of God which underlies all else. A craving, welling up from the depths of sub-consciousness, becomes, in some undefined way, a sentiment which is said to place man in that same intimate contact with God which one man has with another when the two meet. On the other hand, the traditional arguments from causality are tabooed as based on the false persuasion that the principles of causality can carry us beyond the world of phenomena. But, if so, how can we argue from the craving to its divine object or author? Or, if we cannot, how can the craving justify us in thinking that its object is present or existent? It is vain to say that the resultant sense of satisfaction when we believe in God, is proof that the craving has found in God its true object. The unsophisticated mind asks if this sense of satisfaction be not delusive, and is not convinced till some sufficient reasons of an objective order are supplied. So argues the author, and in doing so brings out the essential distinction between this modern doctrine of *besoins* and the traditional arguments for the divine existence based on the desire of happiness, or on the exigence of a personal lawgiver to account for our innate sense of duty and obligation.

Besides the comments on the Encyclical Padre Rosa has some good chapters on the contemporary history antecedent to



and consequent on the Encyclical, especially in Italy : and in this connexion he has also a special chapter on the curious episode not yet terminated which in France goes by the name of the Herzog-Dupin case.

---

### 3—BLESSED PETER CANISIUS'S LETTERS.<sup>1</sup>

It is a reproach, a very obvious reproach to English hagiography that we have as yet no adequate Life of Blessed Peter Canisius, the apostle in Germany of that great Catholic movement which met, defeated, and drove back the Reformation, even in the land which had given it birth. Still, it is an ill wind that blows nobody any good, and the Life of the *Beato* cannot but be better done now that such first-rate works as Father Duhr's *History of German-speaking Jesuits*, and Father Braunsberger's critical edition of his *Letters*, have made such substantial progress. We have already drawn attention to the early volumes of the latter enterprise, and we need in one sense only say that the fourth volume quite fulfils the promise of its predecessors. Yet, high as this praise is, we cannot but feel it niggardly, when compared to the multitude of happy things to which attention might be drawn. Indeed, one almost fears to tell the truth as to their number, lest "the ordinary reader" should be scared by the plethora of spiritual and intellectual tit-bits prepared to feast him. One may look with pleasure on a morning paper, and yet be frightened by the magnitude and weight of a six-months' file of the *Times*.

To begin with, then, let us touch on some lighter topics. With half-an-hour to spare, for instance, our "ordinary reader" might, acting on the principle that "charity begins at home," turn in the Index to England, Ireland, and Scotland, and he would find plenty of details about a number of old friends. There are, for instance, seventeen references to Father Thomas Darbishire, Vicar General of the diocese of London in the time of Queen Mary, and afterwards for years the well-known apostle of the English colony at Paris, where he converted George Gilbert, Henry FitzSimon, and a host of others. We shall also find ten new passages for Gaspar Haywood, afterwards second Jesuit Superior in England. (At p. 460, by

<sup>1</sup> *Beati Petri Canisii, S.J., Epistolae et Acta, Collegit Otto Braunsberger, S.J. Vol. IV. (1563—1565). Friburg in B. : Herder. Pp. lxxxii, 1124. Paper back, 30 marks; bound, 33 marks. 1905.*

the way, occurs one of the few omissions we have noted. If Hospinianus, pp. 256, 257, had been consulted and referred to, line 13 would hardly have stood as it does.) We also have fresh details about Father Edmund Hay, who was in Edinburgh in attendance on Mary Stuart on the fatal night of the explosion at Kirk-o-Fields. In short, there are at least a score of natives of these islands on whose history this volume throws new light, and yet there was perhaps no country of Europe with which Canisius had less to do than ours.

If our imaginary reader has a turn for politics, he will find reading to his heart's content. Canisius was the friend of Maximilian of Austria, and was commissioned by him to urge reform on other Catholic powers at Trent. For these and other reasons, we find him negotiating with the representatives of Philip of Spain, of Catharine of Medici, and many other royalties (even Mary Stuart and Elizabeth are mentioned), about whose characters and affairs many vivid word-pictures may be found.

But above all these rises the personality of Canisius. Simple and straightforward, of a piety that knew no moment of relaxation, and of a charity that embraced men of all characters and all nations, he was also full of the highest aspirations for the advancement of learning, for the reform of abuses, for the triumph of God's cause. He was also unusually broad-minded, and patient with the shortcomings of his subordinates. With his pen he was never idle, and he was equally felicitous when addressing the public in a popular way, and when appealing with all the arts of culture and refined taste, to the nobly born and the highly educated, and all the while gentle and unaffected, humble and retiring.<sup>1</sup> The two years here reviewed were the most important of his life, and the record of them is fuller than anything that has preceded. In future we may expect a certain diminution of correspondence. It seems superfluous to wish Father Braunsberger patience or perseverance, but we may well augur for him years in plenty to complete the great task he has so well initiated.

<sup>1</sup> Reference may be made to a very sympathetic article on Canisius in the current *English Historical Review*, from the pen, not usually appreciative of such subjects, of the Rev. J. N. Figgis.

**4.—TEN PERSONAL STUDIES.<sup>1</sup>**

This is a book which contains a great deal of matured wisdom and not a little sprightly, sometimes brilliant, writing on themes which we are accustomed to find rather ponderously treated by those who profess to rise above the level of ordinary newspaper chit-chat. Most of the ten sketches which Mr. Wilfrid Ward has here collected into one volume have appeared previously in the reviews, but they have probably not been the less carefully written on that account, and we do not think that it can be fairly said of any one of them that it is out of date or lacking in permanent interest. Perhaps the chief reproach that can be made against the volume as a collective whole is the fact that the different items in the series appeal to somewhat different audiences. As the author points out in a prefatory note, the address on John Henry Newman, which forms the ninth of the ten essays, and which, in view of the author's connection with that biography of the great Cardinal which all the world is looking for, will no doubt be most eagerly turned to by many readers, was originally delivered at Oxford in 1907, before an audience belonging to various religious communions. It is here printed for the first time. On the other hand the study of "The genius of Cardinal Wiseman," is an address delivered at Ushaw before listeners who were almost exclusively Catholic. But Mr. Ward, even if dealing with familiar themes, is always fresh and interesting. The paper on Leo XIII., and the comparison between Newman and Manning, all broach some new topics and contain matter for profitable reflection. In fact, the essayist is a man who has seen so much and read so much that even the bare record of his personal impression, especially for instance in such a case as that of Cardinal Newman, in which we know that his opportunities of forming a judgment have been quite exceptional, is thoroughly well worth listening to. No one who has any idea of the vast amount of Newman's most intimate correspondence which has passed under Mr. Ward's eyes can fail to appreciate the value of this bit of generalization which occurs at the close of his Oxford address. After referring to a letter written by Newman to Professor Knight in 1887, Mr. Ward adds :

In these few parting words we have the root principles of his teaching in a somewhat developed form. There is still the wide

<sup>1</sup> By Wilfrid Ward. London : Longmans, Green, and Co. Pp. 300. Price, 10s. 1908.

sympathy, the kinship with all keen and earnest religious thinkers: there is still, on the other hand, a sense of the need for a corporate society, the *Ecclesia* established once for all by our Lord as the champion of primitive revealed truth—a society which will inevitably be composed of persons of very unequal endowments—which acts in fact as a social force keeping Christian faith strong and vivid in the weak and vacillating mind of the individual. But there is also the dream that pressure from the foes of Christianity may gradually lead the two classes—the most earnest thinkers and members of the Church—to become more and more nearly identical.

But unquestionably the best work of the volume is that which Mr. Ward has put into his secular studies. The political insight displayed in the essay on "Arthur James Balfour a political Fabius Maximus," is as remarkable as the psychological insight of which the account of Henry Sidgwick gives proof. Another most interesting study is that of "Robert, Earl of Lytton, Statesman and Poet," and the letter which it preserves, addressed to Mr. Ward himself and describing Lytton's attitude to the Catholic Church, is a document of almost historic value. The volume also includes several papers in a somewhat lighter vein, amongst which we may notice the "Memoir of Father Ignatius Ryder of the Oratory," and the articles on Sir Mounstuart Grant Duff, and "Three Great Editors, Delane, Hutton, and Knowles." The value of the book is enhanced by a series of excellent portraits.

## 5.—TWO CATHOLIC BOOKS OF REFERENCE.<sup>1</sup>

A publication like *The Catholic Directory* which is in its seventy-second year of publication would hardly seem to need introduction and recommendation to the Catholic public, yet we are not at all convinced that it is known and appreciated as it deserves. There is no household, however humble, which could not afford to buy it: there is no household, however cultured and well informed, where it would be a superfluity. The information it contains concerns all Catholics very intimately and most of it cannot be obtained elsewhere. The possession and perusal of it will give the faithful a consoling

<sup>1</sup> *The Catholic Directory for 1909.* London: Burns and Oates. Pp. 686. Price, 1s. 6d. net.

*The Catholic Who's Who and Year-Book for 1909.* Edited by Sir F. C. Burnand. London: Burns and Oates. Pp. xxxiv, 555. Price, 3s. 6d. net.

sense of the multiplied activities of the Church, even in this Protestant land, and do something to remove the discouragement which scanty numbers and isolation are wont to engender. For the clergy, of course, it is quite indispensable, and very nearly so for all who have relations with the clergy. Even the advertisements are a mine of useful information, especially those referring to the Catholic press. It is generally agreed that we do not support our periodical press, whether weekly or monthly, as we ought—a neglect which is partly due to ignorance of its extent and quality. Here this ignorance will be dispelled. Again, full information is given regarding colleges, schools, convents, and institutions of various kinds, information which people often need and do not know where to find. We are glad to see notices of two such societies appearing for the first time. The first is a very young one, being the Catholic Settlements Association instituted to place young Catholics *en rapport* with various kinds of social work: the other long established but now happily renewing its youth—the League of the Cross. We venture to suggest that now that the Right Rev. Editor, by the use of superior paper, has managed to increase the number of his pages whilst diminishing the bulk of the volume, space should be found for statistics concerning Catholic elementary education, for details in regard to the Catholic Women's League, and especially for information about the Catholic Federation, an organization which, if it meets with due support, will vastly increase the influence of the Catholic body.

*The Catholic Who's Who and Year-Book* is only in its second year of existence, and yet it has won for itself an assured position. In its way it should have much the same effect as the Catholic Federation in binding Catholics together, and giving them a needful sense of solidarity: we should be glad, therefore, to know that it was in every Catholic home. It is the interest of all of us to have it as perfect and representative as possible, and we make no doubt that the compilers will welcome any suggestions tending to that result. Presumably none know so well as they the difficulty of settling upon fixed canons of exclusion and inclusion in a work of this sort. How wide should the net be cast and what should be the size of its mesh? Should a person who merely bears an honoured name, or has written books (whatever their quality or tendency), or won a commission in the Army or Navy, or gained a Canon's

stall, be set down? And should persons be excluded who are not famous but notorious, and rather a scandal than a credit to the Catholic name? We confess that we can gather from these pages no uniform answer to queries such as these. It may well be that a hard and fast rule is impossible, as estimates of personal worth are so very various. Nearly every critic will find superfluous names in this list, and all, of course, will have a list of their own of unjustifiable exclusions. All that we can hope for is that year by year the diligence of the compilers may bring them more closely to the ideal. As it is, 1909 is a great improvement on 1908; many mistakes are corrected, and many omissions supplied. We should prefer that attention should be more devoted in future to securing accuracy and fulness in existing biographies than to adding new ones, for there are not a few misstatements still to be weeded out. If, as we understand, the compilers do not ask the subjects of the biographical notices to guarantee their correctness, they are the more obliged to take all possible pains on their own account. We may give a few instances, among many, where a little care would have saved a blunder. No less than two priests are entered as Superior of the Holy Name, Manchester, neither of whom as a matter of fact hold that office. Worse still, several people are entered who have no claim to be reckoned as Catholics. In view of the annual appearance of the work and its great value, we venture to suggest that many of the notices might be shortened with advantage by the omission of irrelevant information, and especially that certain witticisms, which were amusing enough on first perusal, should be dropped from what is meant, after all, to be a serious work of reference.

---

## 6.—THE MAN OF THE MASK.<sup>1</sup>

Mgr. Barnes has been happy in his choice of a theme. He takes two striking historical episodes, and, by showing how they may be combined, triplicates as it were, the interest that attaches to the details of each. He points out that shortly before the mysterious wearer of the Iron Mask first makes his appearance at Pignerol, there disappears from our ken

<sup>1</sup> By Mgr. A. S. Barnes. London: Smith, Elder, and Co. Pp. 345. Price, 10s. 6d. net. 1908.

James de la Cloche, who claimed in his day to be the illegitimate son of Charles II. Can the two be identified?

First then, we have a brief inquiry into the present state of our knowledge concerning the Man-of-the-mask, and it is shown that the explanations hitherto given are not, to put it mildly, entirely satisfactory. Then we get the story of James de la Cloche, the reputed son of Charles II. by Margaret Carteret. Here, too, much more knowledge is to be desired. The true parentage of illegitimate children is often left in obscurity, and serious historians generally have to attend to people more important than these unfortunates. All things considered, the doings of James have received a fair share of attention. Father Boero wrote about him in the *Civiltà*, a French Father in the *Études*, and Lord Acton in the *Home and Foreign Review*. Mgr. Barnes recalled attention to him some dozen years ago, and three years since he was a good deal to the fore. Amongst others Mr. Andrew Lang, like the older critics, did not reject his story, but treated it as an historical mystery, hitherto not fully solved. Now, Mgr. Barnes points out that this story may provide most, perhaps all the data required for identifying the personality of the Man-in-the-mask, if only we may identify James with a certain mock-astrologer, the Abbé Pregnani, who turns up just when James vanishes, and vanishes just before the Man-in-the-mask is first discovered. It is a pretty theme, felicitously described, and not to be rejected by those, who like ourselves, cannot pretend to special knowledge on the subject, merely because in first elaboration of the theory there obviously remain a few doubts and dark passages.

But since the appearance in the *Athenæum*<sup>1</sup> of a powerful critique, covering the whole ground, and giving strong reasons for believing that de la Cloche was from the first an impostor, the presumptions have certainly changed. If these criticisms cannot be answered, there is no possibility of identifying him with the mock-astronomer, and the whole theory falls to the ground. On the other hand it is almost certain that further information is still to be found abroad, and that information may possibly re-establish Mgr. Barnes's theory. We cannot imagine the matter being left permanently in the state in which it now lies. Some day surely we shall hear more upon this interesting question.

<sup>1</sup> December 26th.



7.—SOME RECENT CATHOLIC GENEALOGICAL BOOKS.<sup>1</sup>

To the uninitiated the joys of genealogy seem rather incomprehensible. Yet it requires but a short apprenticeship to find that the art of finding and fitting together links in the chains that bind man to man has a fascination of its own. Besides the excitement which it offers in common with competitions for "last lines," "missing words," and other popular crazes, it leads the inquirer at every turn into new scenes, periods, and circumstances, perhaps all full of human interest and political lessons. Catholics ought in one sense to be specially devoted to the art, partly because no others will do their work for them, or at least will not do it so well as they could do it for themselves, and secondly because we really owe so much to our old Catholic families. Whether they be vigorous, languishing, extinct, or turned Protestant, these families should not be subjects of indifference to us, which at one time (especially in the sixteenth century) according to the Providence of God, acted as bulwarks to the Church against the pressure of laws which would, humanly speaking, have otherwise overwhelmed us. We, as a body, owe them a debt which we have not yet paid. But some handsome instalments are to hand, and to them we gladly call attention.

Quite a model work of its kind is the *History of the Families of Skeet, Widdrington, Grimshaw, and others*, by "One of their connections." Of the various families here described, the old Northumberland stock of Widdrington is the most noteworthy. Eight of its branches, and especially the line of the Barons Widdrington of Widdrington, are traced through many ups and downs of fortune. They survived, though with difficulty, the Civil Wars, but were proscribed for their devotion to the Stuarts in 1715, after which they dwindled and soon died out. Sir Edward Widdrington of Cartington also offers a short but interesting biography. We have looked, but without success, for the Benedictine, Thomas Preston, who gave to the name of Roger Widdrington, the equivocal fame of being the *nom de plume* of a defender of King James' Oath of Allegiance. Why

<sup>1</sup> *History of the Families of Skeet, Somerscales, Widdrington, Wilby, Murray, Blake, Grimshaw, and others. By A Connection of the same.* Privately printed. Pp. 179. 1906.

*The Chorleys of Chorley Hall. By John Wilson.* Manchester: Sherrat and Hughes. Pp. 99. 1907. 2s. 6d.

he used that name is a problem not yet cleared up, and it certainly deserves attention.

The history of *The Chorleys of Chorley Hall* describes a family of Lancashire recusants, less distinguished indeed than the Widdringtons, but sturdy, loyal folk, who were also overwhelmed in the catastrophe of 1715.

The Catholic Record Society, whose publications we have so often noticed with approbation, has been especially helpful to the Catholic genealogist. Their publication of Catholic Baptismal Registers for all parts of England fills an acknowledged blank in our libraries, though those registers, from the nature of the case, are later than the persecution period. But there are many other documents that go much further back, especially *The Notes of the Ven. Arthur Bel*, and those on the Napper, Oust, Southcote, Knight, and other families. When, besides the above, we take into our account *Kirk's Biographies*, and the works of the late Dom Adam Hamilton, so full of useful genealogical matter, we see that we have reason to congratulate ourselves on the progress we are making at present.

---

### 8.—A MUSICIAN'S MEMOIRS.<sup>1</sup>

It is a common reproach against musical men that they are as a rule deficient in the gift of literary expression, and it is partly for this reason that their endeavours after the advancement of their art often fail of their effect. That Sir Charles Stanford is not open to the reproach is abundantly evident from this volume. His first article states the case for a National Opera in this country, and his arguments in favour of the scheme and of a State subvention to support it, will carry conviction to every reader who believes in the educational value and civilizing influence of the tonal art. His remarks on cathedral and church choirs and musical criticism are also well stated; and if the article entitled *The Wagner Bubble* seems out of date, it is interesting from the evidence it affords of the changed attitude towards Wagner that has taken place in recent years. Who now-a-days would take the trouble to defend

<sup>1</sup> *Studies and Memoirs.* By C. V. Stanford. London: Constable and Co. Pp. xi, 212. Price 7s. 6d. net. 1908.

Wagner as a dramatic composer? The Essay on the Development of the Orchestra in England will remind the reader of the extraordinary advance in knowledge and appreciation of orchestral music that the present generation has witnessed. Nowhere in the world is better orchestral playing to be heard than in London. On the other hand very few of our provincial towns have local orchestras, and in this respect we are far behind our contemporaries abroad. In his "Critical Studies," the author writes in high terms of Sullivan's *Golden Legend* and Sir Hubert Parry's *Judith*; there is also included in this section his critique of Verdi's *Falstaff*, which originally appeared in the pages of the *Daily Graphic* and provoked much controversy at the time. Sir Charles is lavish in his praise of the work of his contemporaries, especially of that of Sir Hubert Parry; Elgar had not come into prominence at the time these *Studies* were written. Among the *Memoirs*, those of Brahms are notable, though the personality of this distinguished man does not appear so attractive from these pages as the author seems to think. This is a book that will be read with great interest by all music lovers, for the author is one of the foremost English composers of his time, and in addition to his musical gifts is a writer of distinction.

#### 9.—A BOOK ON THE BRIGHT AGES.<sup>1</sup>

Nothing but the accident of our decimal system of notation suggests to us to reckon human history in centuries, and hence there is something very arbitrary in the comparison of one period of a hundred years with another. The more rational course is to divide history into periods, marked by the occurrence of events which are felt to be "epoch-making"—to speak, for instance, of "the Age of Steam," the "Napoleonic Era," "the Renaissance Period." But experience shows that history is most easily grasped when set in a rigid framework of dates, and so we have no fault to find with Dr. Walsh for making a certain definite hundred years the theme of his exposition and eulogy. More perhaps might be said against the possibility of instituting accurate comparisons between the past and

<sup>1</sup> *The Thirteenth Greatest of Centuries*: By James J. Walsh, M.D., Ph.D., LL.D. New York: Catholic Summer School Press. Pp. 450. Fifteen Illustrations. Price, \$2.50. 1907.

the present, or between various periods in the past. One's knowledge of one's own age is necessarily so slight and imperfect, and one's power of resuscitating the past so limited, that the basis of such contrast must necessarily be rather vague and unstable. Looking backwards on the past may justly be compared to scanning a landscape from a balloon above the clouds. Salient points catch the eye, the peaks of a mountain range or the gleam of a city through a rift, but a veil lies over the greater part of the scene. It is thus that we get from historians such divergent opinions on long-past events. All describe what they see or have learnt, but few have the power to regard their theme both as a whole and in sufficient detail. Dr. Walsh therefore essays a very difficult task when he sets out to show that the period of the Christian era between 1200 and 1300 may claim to be the greatest in human history. As befits a clear thinker, he begins his task by defining what he means by "great" in this connection. We gather that he considers an epoch great in proportion as it affords opportunities to men to reach contentment by self-development. The greater happiness of the greater number is the test he would apply. The age is great for the same reason that the men who live in it become great, viz., by fulfilling their destiny in the best possible manner. It is clear that this definition involves many disputable, or at any rate disputed, points—what is progress, what is happiness, what is civilization, what is man's destiny. For Christians, of course, there is only one standard of personal greatness, viz.: the ideal set by our Lord. By contemplating Him we see that true greatness lies, not in the accidents of wealth or station or worldly power, but in moral character, in the acquisition of virtue, ultimately, in conformity with God's will. So that we must conclude that that century is greatest in which the general level of goodness amongst mankind is highest. And God alone knows which century that is. However, Dr. Walsh does not restrict himself to the Christian ideal of greatness, although one must suppose that he includes it. He makes his own the criterion of Ruskin, that an age must be judged by what it has done—the Book of its Deeds; by what it has written—the Book of its Words; and by what it has created—the Book of its Arts. And taking this standard he finds that the thirteenth century, the very heart of the despised Middle Ages, has claims to superiority over all others. The idea is developed

with great skill and fulness of detail. Dr. Walsh does admirable service to Catholicity by exposing again and again the protean forms of that long conspiracy against the truth which the Reformation introduced into the writing of history. He brings home to the student that, whether in the Arts and Crafts, or in Literature, or in Scholarship, or in Government, or in Law and Medicine, or in Social Endeavour, or in Commerce, or, finally, in Religion, human capacity flowered then with a splendour and to a degree that has never since been repeated. Our times are self-complacent in their ignorance. The command over natural forces which the accumulated knowledge of the ages has given us, blinds us to the fact that in most other regards—in all the finer qualities of mind and character—we are far behind those benighted medievalists. Books like Dr. Walsh's are therefore invaluable in tending to prick the bubble of modern conceit, and we trust that all those who have the task of combating error in any shape, either in their own minds or in the minds of those whom they can influence, will make themselves acquainted with its contents. It should have a place in every parish library, or rather, it should never be found there, but always in the hands of the parishioners.

---

#### 10.—KIRK'S BIOGRAPHIES.<sup>1</sup>

John Kirk includes his own biography amongst those of the eighteenth-century Catholics, going into quaint details as to where he slept and dined on occasion, but saying nothing of the work which was destined to keep his name and that of so many others alive. But his editors supply the desired information, and we learn that his purpose was to continue Dodd's *History* (which stopped at the Revolution) down to his own times. From the time when, as a student in Rome in 1776, he formed that project, until nearly the close of his long life of ninety-two years (he died in 1851, having seen the dawn of the Second Spring), he laboured at collecting and classifying materials; but the only part of his work which can be regarded as more or less complete, is the series of short biographies now printed for the first time. Their value to the student of English Catholicism

<sup>1</sup> *Biographies of English Catholics in the Eighteenth Century.* By the Rev. John Kirk, D.D. Edited by J. H. Pollen, S.J., and Edwin Burton, D.D., F.R. Hist. S. London: Burns and Oates. Pp. xvi, 293. Price, 7s. 6d. 1908.

can hardly be exaggerated, for, as the editors point out in their able and scholarly Introduction, they relate to that period of our annals, which is at once the most obscure and the most necessary for the understanding of later developments of our Faith. Without Kirk, the *vie intime* of our persecuted ancestors who lay crushed for nearly a century under iniquitous laws, could hardly be understood by us. He has preserved for us materials for constructing the picture of those hidden but often heroic careers, shut out from their share in Government and the Services, and liable always to inroads upon goods or liberty. His editors own that he would not have made a great historian: he had not the breadth of mind nor the freedom from prejudice necessary for the task, but he has made, by his patient labours, the task of the future historian more easy. The biographies include all conditions of people, and vary in length from a few lines to a page or more, and, of course, in interest according to their subject. The editors are to be congratulated on the accomplishment of a task which must have required much monotonous application. Their notes are few but adequate, and their Introduction gives a brief but vivid account of the author and the times of which he wrote.

---

## II.—DE VERA RELIGIONE.<sup>1</sup>

Father Muncunill follows the usual lines of a treatise *de Vera Religione*, as wont to be given to students of theology. It is a clear and sound exposition of the argument, though, as one reads it, one asks oneself why are there so many of these books, if they are to be so like one another. An obvious answer is that there are many professors of theology, and each likes to give to the world the fruits of his thought and study. Still, if they must publish, would it not be better if, instead of repeating matters and arguments which can be obtained just as well from dozens of previously published works, they were to strike out in some new direction? We are far from undervaluing the time-honoured proofs of the possibility and quasi-necessity of revelation, of the framework of the arguments from miracles and prophecy, and so on. But this work is already done and done well. On the other hand, particularly in connection with the

<sup>1</sup> *Tractatus de Vera Religione. Auctore Joanne Muncunill, S. J., Barcinone. Barcelona: Gustavus Gili. Pp. viii, 423. Price, 8 pesetas. 1909.*

treatise *De Vera Religione*, there are many fields of investigation, in regard to which controversies of the most fundamental character are living and raging, yet which are all too inadequately cultivated by our theological scholars. Mgr. Batiffol's book, which we reviewed in our last number, affords an illustration of what we have in mind. The character and development of the Catholic Church in the first stages of its history is a point which enters into the argument of the treatise *De Vera Religione*, and our professors generally should be working at it with the same thoroughness and minuteness as Mgr. Batiffol has bestowed upon it. Only thus can we prepare ourselves to meet on their own ground such writers as Ritschl and Harnack. The authority of the Gospels, the propagation of Catholicism in earlier and later times, the authentication of the martyrdoms, the comparison of the Catholic with other widely propagated religions—all these are subjects to which the modern world is paying diligent attention, and enriching with many learned books. It is true that such topics would require a more discursive mode of treatment than suits the usual sections such as *status quaestionis* and *objectiones*, but then is it necessary that we should be confined within such rigid compartments? They are admirably adapted to the exposition and discussion of speculative questions, but it would be far more convenient if these positive subjects could be summarized in a set of Appendices, with references to fuller works.

Moreover, if the customary method could be modified in this way, it might make our theologians realize better the importance of these branches of their subject; and it would not then be possible for a learned writer *de Vera Religione* to show so small an acquaintance with the modern opponents he has to meet, and to write a book in which there is little consciousness that rationalistic criticism has passed beyond Bauer, and taken up quite different positions.

Another point. In contrasting the external and internal proofs of revelation, as regards their relative force and utility, would it not have been well to consider the standpoint of the pastor as well as of the theologian? Doubtless the external arguments are primary and fundamental, and should have the place of honour in a treatise like the present. But when it is claimed for them that they are not only more certain, but likewise more easy to grasp and feel, and more quickly apprehended than the others, one cannot but feel surprise. If a professor



could work miracles at will in his schoolroom, no doubt it would facilitate his task of convincing his pupils. As it is, before they can get, say, at the miracles of our Lord, they find that they must traverse many abstruse discussions of Gospel authenticity, and so on. On the other hand, without much consultation of books or mental *acumen*, they can feel the force of the appeal which the living Church makes to them through her four Notes. Surely both classes of proofs are required, but the internal arguments usually come first. Their function is to predispose the mind and heart to assent, and by spiritualizing them to prepare them for the external arguments which they then feel to be necessary and easily accept.

---

### Short Notices.

---

If all men were equally clear-headed, and all thoroughly sincere, there would probably be only one philosophical school, for philosophy is nothing but systematic reflection on the common facts of human nature and human experience. But, variety of mental powers and the frequent obscurity of the phenomena investigated have produced great diversities of theory. And because revelation comes to the aid of reason in the search for truth, and philosophy, therefore, must take account of religion, a further element of disagreement is introduced in the different views men take of revelation. A perfect philosophical theory, it is clear, must be consistent with revealed truths as well as with facts of experience. Therefore it is that there is such a thing as Catholic philosophy; a speculative system, namely, which while aiming at harmonizing all natural phenomena, is not at variance with the facts of Catholic dogma. And hence, a Catholic cannot safely or adequately estimate rival philosophies, unless he has a grasp of his own. This being premised, we may direct the attention of those of our readers who are interested in philosophy to the series of monographs on different systems published by Messrs. Constable and Co., one volume of which—Father Rickaby's *Scholasticism*—we welcomed in November. The following additional volumes have since reached us: **Early Greek**, by A. W. Benn, **Stoicism**, by St. George Stock, **Thomas Hobbes**, by A. E. Taylor, **Locke**, by S. Alexander. If they are read in conjunction with some consecutive History of Philosophy, these little treatises will give a compendious account of the mighty, though so often misdirected, efforts of the human mind to envisage and explain the What, the How, and the Why.

We have already, in March last, had occasion to call attention to Professor Albert Dufourcq's great work on Christian Origins, the first volume of which has just appeared in a third edition. We have now received the second and third volumes, also in a third edition, which carry on the history from the time of Alexander to the third century. They treat respectively of *La Révolution religieuse* and *Le Christianisme primitif*

(Bloud, 3.50 fr. each). The whole work will be completed in eight volumes, and itself is intended to be the first part of a larger work under the general title of *L'Avenir du Christianisme*. It will thus be seen that M. Dufourcq's plan is very comprehensive. Examined in detail it is found to be no less thorough. He has laid under contribution the labours of all previous scholars, French, German, and English, and his pages bristle with erudition, notes, illustrations, corroborative testimony, often occupying more space than the text. Yet the writer wears all this learning lightly, and his narrative flows clear and smooth. It is a pleasure to us to recognize on the side of orthodoxy an author who in the point of learning may take his stand with Harnack and can compare with Renan in limpidity of style.

Mrs. Sophie Maude has written an interesting story, albeit on the most highly conventional lines, called **The Duchess's Baby** (Washbourne : 3s. 6d.). There is a foundling, a wicked lawyer, forgeries : there are premonitory thrills and forebodings and Oh-if-we-had-but-knowns in nearly every chapter. The arm of coincidence is racked to a prodigious length, and people act and speak as they never do in real life. But the tale is very readable, and has religious interest as well, although it is not obtrusive. Mrs. Maude, however, should have known better than to suppose her hero and heroine, Protestants though they were, could be married "by special license" in a "Catholic church in Soho" or anywhere else.

Though writers of considerable eminence have thought and given voice to the thought that there is ever less demand for poetry in Spain as time goes on ;—we, by-the-way, in England hear the same complaint made ;—still the poets appear, and Father Restituto del Valle Ruiz in **Mis Canciones** (Barcelona : Gili) continues the time-honoured tradition of the Augustinian Order, started by Father Luis de León, and continued through the Venerable Thomas of Jesus and other names less well known in our own country. Father Ruiz is already prominent as writer and critic ; regarding this new departure we can only say that he bids fair to achieve distinction as a poet as well.

Père Gardeil, O.P.'s **La Notion du Lieu théologique** (Gabalda et Cie.,) was originally published as an article in *La Revue des Sciences philosophiques et théologiques*. Its purpose is to explain the true meaning of a *locus theologicus* as understood by Melchior Cano in his famous treatise on the subject. In this original sense the *loci theologici* were Holy Scripture, Tradition, Church authority, Councils, the *Magisterium* of the Sovereign Pontiff, the Fathers, the Theologians and Canonists, Natural Reason, the authority of the Philosophers, the authority of History—these ten, regarded as general sources from which to seek proofs of greater or less probability or certainty, for the vindication or deeper understanding of Christian doctrines. But subsequent writers got into the habit of writing treatises on Scripture, Tradition, and the Church, to which they gave the name of *loci*, but in which they inserted all that appertained to these three subjects, not what concerned only their function as witnesses to the truth of doctrine. It is well, no doubt, to call attention to the changed signification of the term, but we fear his readers will not find Père Gardeil's explanation easy to follow. Surely, too, what he has to tell might have been put much more concisely and with gain, not loss, in clearness.

Father Joseph Rickaby's new book, **Four-Square, or The Cardinal Virtues** (New York : Wagner, \$0.60), is a model of luminous exposition, both convincing and stimulating. It contains a course of Addresses to

Young Men, not actually delivered, but printed originally in the pages of the *Homiletic Monthly*. They appeal primarily to the understanding, showing how the practice of the Cardinal Virtues enters into every part of our lives and builds up a manly and Christian character. Unlike many treatises of the sort, the book presupposes no training in philosophy, but only a sound commonsense. The apt example, the crisp phrase, the shrewd qualification, the sane outlook, the lucidity and moderation of the whole make these discourses delightful reading. Though addressed to young men, they apply equally well to young women, in fact, to men and women of every age, not excepting the thoughtful schoolboy.

We are delighted to see that a book which we have often praised highly, but never more than it deserved, Mr. Devas' *Key to the World's Progress*, has appeared in a French dress—*L'Eglise et le Progrès du monde* (Paris: Gabalda, 3.50 fr.), translated by Père J. Folghera, O.P. Some return may thus be made for all that we owe to our French brethren in the way of apologetic literature. We feel sure that the book will have much success amongst them, as the logical presentment of its argument, the comprehensiveness of its outlook, and the brilliance of its style are qualities which they can well appreciate. The translation, though not at all literal, shows a thorough understanding of the original.

The little book of *Recollections of Sir John Day*, which his Honour Judge Willis has recently published (London: Bartlett), makes no claim to be an exhaustive biography, but is simply the record of much friendly intercourse during work and recreation. Judge Willis had the warmest admiration for his friend, and he narrates many anecdotes illustrating his high character and the rare quality of his attainments.

*The Select Writings of the Most Rev. Dr. Leo Meurin, S.J.* (Bombay: Bragança, 3s.), which appeared originally in 1891, have been re-published. They deal for the most part with the various controversies in which the Bishop was engaged when he occupied the See of Bombay, some of which will be remembered over here as the occasion of the conversion of Father Luke Rivington, who was at the time Superior of the "Cowley Fathers" in Bombay. The subjects of the controversies were dictated by the Bishop's surroundings—the necessity of clearing the Church in the eyes of the heathen around from the charge of idolatry industriously circulated by Protestant missionaries, and of maintaining her exclusive commission to preach the Gospel of Christ. The same discussions are always cropping up in the same quarter, and we can well believe it to be useful to have Bishop Meurin's treatment of them in a handy form.

The two volumes on Moral Cases published by Wagner of New York in 1906 and 1908 respectively under the title of *The Casuist* (\$2 each), are composed of discussions mainly drawn from the *Homiletic Monthly*. Such volumes are of the greatest value to the pastor of souls, for they illustrate, as Case-Law does for the lawyer, the application of general principles to practice. As authorities are constantly cited, the theologian can judge for himself whether the solution of the moral puzzle in any particular instance is valid. They are all highly practical, and the second volume contains several bearing on the new marriage regulations which will be found most useful. The value of this collection would be increased by a classified Index.

Father P. M. Northcote, O.S.M., is already well known as a writer of devotional books. The latest from his pen, bearing the happy title,

**Thoughts of the Heart** (Washbourne, 3s. 6d.), illustrates that combination of reflection and affection which should characterize our ponderings over divine truths. The book will be found serviceable either for meditation or spiritual reading.

One may read **The Making of Molly** (C.T.S., 1s. 6d.), by Geneviève Irons, with much interest and pleasure in spite of the absence of verisimilitude in some of the incidents of the heroine's career. The catastrophe which was the "making" of Molly was the reduction of her family to poverty. However, she faces the facts bravely, develops unexpected moral and intellectual qualities, writes successful books in spite of the regrettable apathy of the Catholic public, and crowns all by marrying her publisher. The question of religious vocations is treated incidentally with much insight and sympathy.

It is not for want of guidance and exhortation that there are still Catholic women amongst us with talents for God's services unused or misapplied. Following on Mrs. Crawford's *Ideals of Charity*, we have now in an accessible form Madame Cecilia's addresses to the Catholic Women's League, published under the title, **Labourers in God's Vineyard** (Washbourne, 1s. net.). The first lecture, *Christian Feminism*, is especially valuable, for it gives an account of the formation and objects of the C.W.L. itself, as well as of similar organizations in other lands.

One is not inspired with much confidence on perceiving that Mgr. Demimuid, in his **Vie de St. Thomas Becket** (Paris: Gabalda, 2.00 fr.), in the series *Les Saints*, relies mainly on Dr. Giles' large but badly edited collection of "sources" as found in Migne. Considering how much our knowledge of the Saint's life has been increased and corrected by the labours of Father Morris and Mr. J. C. Robertson, one would have expected the labours of those authorities to have been made the basis of a modern life. However, the series is a popular one, and, therefore, a critical study which must busy itself about *minutiae* was not to be expected. The main facts of the Saint's life are presented in a clear and readable fashion.

**Marama**, by Mrs. Woolaston White (St. Andrew's Press, 2s. 6d.), is a romance dealing with the life of white settlers among the Fijians. It is written in a simple style, and contains a good deal of information about native customs.

We shall be surprised if Father de Zulueta's third volume of **Letters on Christian Doctrine** (Washbourne, 2s. 6d. net.), does not prove the most useful of all for those for whom it is primarily intended—grown-up lay folk, especially those who have to teach children. For it deals at great length, and with much, though reverent, plainness, of the Sacrament of Christian Matrimony. The importance of this subject is manifestly very great, and no less is its difficulty. Instructors will learn from these pages how the most delicate subjects can be treated not only without offence but without danger of misunderstanding. Two other Sacraments—Extreme Unction and Holy Orders—receive adequate treatment in this most helpful book. Under the latter, the question of "vocation" is discussed, as also that of Anglican Ordinations.

All who have to do with the education of children, whether at home or at school, should read **Child Study and Education** (Dublin: Browne and Nolan), by C. E. Burke. It is not a ponderous tome, but a small book of less than two hundred pages, that may be read easily by all. It is free from the advocacy of mere personal fads and novel experimental methods, being

rather a summary of the best wisdom of the ages in the matter of dealing with the young. As in the author's earlier works, *The Structure of Life*, and *The Value of Life*, the statement and reasoning is enriched and supported by many happy citations from approved sources, secular and sacred. The aim of the book is ideal and the spirit throughout is thoroughly Catholic. Nothing short of perfection is set before parents and teachers. We can imagine that some on learning what is expected of them by nature and by God, the Creator, to whom all parents are responsible, may experience some sense of despair: they will nevertheless gain much from every chapter, if not from every page of this little book. It will be enough to cite one passage as a specimen, both of the author's opinions and of her literary style, which is not, we regret to say, always as attractive and excellent in quality as is her thought.

The child has a right to the possession of its mother's best self, not the remnants of a being tired out by society's rush. I am inclined to agree with Miss Soulsby, when she says that "to be on the spot" is one of the highest duties of a mother. Neither philanthropic work nor society should ever stand before the child's claim. "Where's mother?" should meet with a ready response, and the little being be made to feel it has the leisureed care which alone creates an atmosphere of repose and homeness which will leave a lasting impression on the child's future.

**The Sunday School Teacher's Explanation of the Baltimore Catechism** (New York: Wagner, \$1.00), by the Rev. A. Urban, is a handsome well-printed volume of Catechetical instruction following the plan of the catechism used in the United States. That fact need not prevent it from being of much use here as well, for of course the substance of the work is the same as that with which we are familiar. The exposition is interrupted periodically by a series of questions intended to draw out the pupil's understanding of the matter, and each lesson is concluded by an apposite concrete example.

Père E. Janvier's *Lenten Conferences at Notre Dame for 1908*, which form a continuous course of *Exposition de la Morale Catholique*, have reached us in a second edition. In this sixth volume he treats of **Le Vice et le Péché: leurs effets, leurs formes, leurs remèdes** (Lethielleux, 4.00 fr.), and his clear logical style is well calculated to convince the world he addresses, "of sin, of judgment, and of justice." A copious bibliography and several learned Appendices show how much reading and thought have been embodied in these eloquent discourses.

The Vice-Rector of the English College, Rome, Dr. C. J. Cronin, has already had occasion to publish a second edition of his book, **The New Matrimonial Legislation** (Washbourne, 5s. net.), which we reviewed last June. Coming with the *Imprimatur* of the Master of the Sacred Palace, and revised and corrected according to the latest decisions of the Sacred Congregation of the Council, it may well claim to be one of the most authoritative, as it is one of the most readable, treatises on the famous decree *Ne Temere*.

The theme of M. l'Abbé Barbier's little book, **L'Eglise de France devant le Gouvernement et la Démocratie** (Lethielleux, 0.60 fr.), is the familiar one — *Sanguis martyrum, semen Ecclesiae*. He believes the present persecution will intensify all that is good in the hearts of French Catholics, priests and laity alike, and result, sooner or later, in a more vigorous religious life, when the democracy has realized that progress lies in Christian ideals alone.

The C.T.S. have issued, in a well-printed shilling volume, a collection of **Spiritual Counsels from the Letters of Fénelon**, which makes an attractive book for spiritual reading. Also, in its threepenny series, **The Life and**

**Legends of St. Martin of Tours**, by Margaret Maitland, and **Indulgences**, by Father Sydney Smith. The latter booklet contains the substance of a paper read to an assembly of Anglican clergymen, and treats the subject with sufficient fulness both on its historical and doctrinal side. Other useful pamphlets from the same firm are, **An Examination of Socialism** (1d.), by Hilaire Belloc, M.P., whose name is a sufficient recommendation, "**Seek and You Shall Find**," by Dom N. Birt, O.S.B., a narrative of a conversion, and **A List of Some Recent Works on Housing and on Rural Problems** (2d.), edited by Leslie A. Toke, an invaluable collection for social workers, as it will enable them to realize the vast problems before them, and to direct their efforts with intelligence. The list includes magazine articles, and extends to French sociological works as well. A classified Subject-Index, and a list of various societies concerned with social subjects, add to the value of the compilation. **Marriage** (1d.), by Rev. John Charnock, S.J., deals in a very thorough fashion with that important question. We are glad to see that he does not consider it, as too many do, solely from the man's point of view. Our readers have already had opportunity of appreciating the value of the Rev. C. C. Martindale's exhaustive treatment of Mithraism in relation to Christianity, for **The Religion of Mithra** (1d.) has been reprinted from **THE MONTH**.

The controversy about the position of the Irish language in the National University of Ireland gives additional point and interest to **A Plea for Irish Studies** (Hodges, Figgis, and Co., 6d.), by Frederick W. Ryan, Auditor of the Trinity Gaelic Society. In this address Mr. Ryan gives a useful historical survey of the causes which led to the decay of the Irish tongue, and indicates what literary treasures were thus lost to common knowledge.

It goes without saying that not all Balzac's works can be recommended, but no exception, we believe, on the score of morality can be taken to **Le Médecin de Campagne**, an excellent school-edition of which, edited by M. de V. Payen-Payne, has been published by the Cambridge University Press (Price, 3s.). Balzac himself called it *l'Evangile en Action*, which describes its character fairly enough, although he was hardly the best judge of the Gospel spirit.

Events have progressed very much since Father Digby Best of the Oratory issued in 1890 his pamphlet on Socialism, entitled, **Why no Good Catholic can be a Socialist**, which is now republished by Messrs. Washbourne for 3d. Consequently, although the doctrine is, of course, thoroughly sound, there is an old-fashioned air about its presentment. It lacks the "modern instance"—the later pronouncements both of the Church and of Socialist writers, which have brought more into prominence what is incompatible with Christianity in the Socialist propaganda.

In spite of much somewhat crude sensationalism and absence of the literary graces, **George Evans: Priest and Millionaire** (Gill and Co., 6s.) will be read with very great profit and interest by clergy and laity alike. For many a shrewd lesson for both may be read in its pages, mainly between the lines, for the author, himself a priest and, from his style, an American, has not made the moral too obtrusive. He has considerable spiritual insight and touches with a sure, if discreet, hand on many of the difficulties found, both by the individual and the body social, in maintaining the true ideals of Christianity.

Not only his own religious brethren will welcome the **Life and Letters of Henry Van Rensselaer, S.J.** (Fordham University Press), which Father

Edward Spillane, S.J., has written and edited with great taste and discretion. For they give an insight into the workings of an earnest mind brought up in rather Puritanical fashion, yet acted on by circumstances, by natural bent, and of course by grace, so as gradually to accept the teaching of the Church, and become one of her most efficient ministers. The narration of the circumstances is most interesting and instructive, for it was by no means plain sailing for Henry Van Rensselaer. He spent some time in a Protestant Episcopal Seminary in New York, then went through a course of studies at Oxford, where he became intimate with Canon Liddon and Dr. King, the present Bishop of Lincoln. His letters during this period describe very vividly the vagaries of High Anglicanism. Returning to New York, he was ordained deacon by Bishop Potter, had dreams of establishing an Anglican order, but found his position so unsatisfying that he resolved to give up the ministry. His friends as a last resource advised him to return to Oxford, and seek the removal of his difficulties there. He did so without success, left the University, and was received into the Church in Paris in 1877. The remarkable thing about his conversion is that there does not seem to have been any overpowering attraction to Rome in the case; the influence which acted on him was the "repulsive" force of Protestantism. After a period of doubt and trial as to his vocation, he joined the Society in America, and was sent to Roehampton for his noviceship. His letters from the Novitiate give a very true idea of the life there. His further preparation was made in America, where in 1887 he was ordained. Of the twenty years of his priestly life, seventeen were spent in New York, where he became prominent in all sorts of good works, social and spiritual, on behalf of Catholics. This portion of his life is treated with great brevity, and we miss the bright letters which are so plentiful in the earlier part and give such a charm to the narrative.

The well-known writer of boys' stories, Father J. E. Copus, S.J., has joined the ranks of those who have found in the Gospel narrative the inspiring ground-work for a romance. His tale, *The Son of Siro* (Benziger, 5s.), however, does not commit the common fault of making the divine figure of our Lord a mere historical personage, but gives due prominence to His character as the Son of the Eternal God. In his book various incidents of the Gospel, beginning with the manifestation in the Temple, are worked into a well-constructed story, embellished with much knowledge of Jewish customs and local colour.

A new edition of Father Ribera's well-known *Vida de Santa Teresa de Jesús* (Gili, 8 pesetas), brought out by Father Jaime Pons, S.J., has lately come to hand. To the general reader the biography of a saint is valuable so far as it is authentic, and the life of St. Theresa has this in particular to recommend it, that the bulk of the material comes from her own hand and is supplemented by the writings of those who had the most intimate knowledge of her soul. Father Pons has enriched the work with a variety of historical notes embodying the latest researches and the whole is prefaced by a valuable introduction from the hand of the late General of the Society, Father Luis Martín, which is a well-weighed appreciation of the Saint's claim to the title of "*Doctora Mistica*."

The *Section Magnétique* of the *Mémoires de L'Observatoire de L'Ebre*, by Père E. Merveille, S.J. (Barcelona: Gili), affords much interesting reading. The Observatory possesses the most up-to-date instruments, of which excellent pictures are given, and they are evidently used to the best purpose.



**BOOKS RECEIVED.***(Reviewed in present issue or reserved for future notice.)**From the Author:*

A PLEA FOR IRISH STUDIES: By Frederick W. Ryan, B.L. Pp. 25.  
Price, 6d. 1908.

*Bartlett and Co., London:*

RECOLLECTIONS OF SIR JOHN DAY: By W. Willis, K.C. Pp. 57.  
(Privately printed.)

*Beauchesne, Paris:*

LA FOI CATHOLIQUE: By l'Abbé H. Lesêtre. 3me. edit. Pp. x, 497.  
Price, 3.50 fr. 1909. LES MODERNISTES: By Père Maumus.  
Pp. xv, 269. Price, 2.50 fr. 1909.

*Benziger Brothers, New York:*

THE BOY-SAVER'S GUIDE: By Rev. George E. Quin, S.J. Pp. xxiii,  
389. Price, 5s. 6d. net. 1908. THE SON OF SIRO: By Rev.  
J. E. Copus, S.J. Pp. 367. Price, 5s. net. 1909.

*Braganca and Co., Bombay:*

SELECT WRITINGS OF ARCHBISHOP MEURINS. New Edition. Pp. xii,  
572. Price, 3s. 1909.

*Burns and Oates, Ltd., London:*

THE CATHOLIC DIRECTORY for 1909. Pp. xxviii, 686. Price, 1s. 6d.  
net. THE CATHOLIC WHO'S WHO, 1909. Pp. xxxiv, 555. Price,  
3s. 6d. net.

*Cambridge University Press:*

LE MEDECIN DE CAMPAGNE (Balzac): Edited by de V. Payen-Payne.  
Pp. xx, 310. Price, 3s. 1909.

*C.T.S., London:*

THE MAKING OF MOLLY: By Geneviève Irons. Pp. 159. Price,  
1s. 6d. 1908. SPIRITUAL COUNSELS FROM THE LETTERS OF  
FENELON. First Series. Selected by Lady Amabel Kerr. Pp. 104.  
Price, 1s. 1906. THE LIFE AND LEGENDS OF ST. MARTIN  
OF TOURS: By Margaret Maitland. Pp. 107. Price, 3d. 1908.  
INDULGENCES: By Rev. Sydney Smith. Pp. 96. Price, 3d. 1908.  
Various Penny Pamphlets, including five Lectures in the HISTORY OF  
RELIGIONS Series.

*From the Compiler:*

THE OLYMPIC GAMES OF 1908 IN LONDON: A REPLY TO CERTAIN  
CRITICISMS: By T.A. Cook. Pp. 60.

*The Caxton Publishing Company:*

THE CATHOLIC ENCYCLOPEDIA. Vol. IV. Cland—Diocesan. Pp. xv, 799.  
Price, 27s. 6d. net.

*Civiltà Cattolica Press, Rome:*

L'ENCICLICA "PASCENDI" E IL MODERNISMO: By Enrico Rosa, S.J.  
Pp. vii, 471. 1909.

*Eichinger, Vienna:*

"KLERIKALE WELTAUFFASSUNG" UND "FREIE FORSCHUNG": By  
A. J. Peters. Pp. 419. Price, 4.10 k. 1908.

*Fordham University Press, New York:*

LIFE AND LETTERS OF HENRY VAN RENSSELAER, S.J.: By Rev. E. P. Spillane, S.J. Pp. vii, 293. 1908.

*Gabalda et Cie., Paris:*

DIEU ET L'AGNOSTICISME CONTEMPORAIN: By Georges Michelet. Pp. xx, 416. Price 3.50 fr. 1909. L'EGLISE ET LE PROGRES DU MONDE: By C. S. Devas. Translated by le Père J. D. Folghera, O.P. Pp. iii, 310. Price 3.50 fr. 1909. ST. THOMAS BECKET: By Mgr. Demimuid. Pp. 205. Price 2 fr. 1909.

*Gili, Barcelona:*

LA SECTION MAGNETIQUE DE L'OBSERVATOIRE DE L'EBRE. By Père E. Merveille, S.J. Pp. 74.

*Gill and Son, Dublin:*

GEORGE EVANS: PRIEST AND MILLIONAIRE: AN AUTOBIOGRAPHY. Edited by Bryan O'Dowd, M.D. Pp. viii, 309. Price 6s. 1908.

*Kegan Paul, Trench, Trübner, and Co., London:*

FATHER TYRRELL'S MODERNISM: By Hakluyt Egerton. Pp. 216. Price, 5s. 1909. HEORTOLOGY: A HISTORY OF THE CHRISTIAN FESTIVALS: By Dr. K. A. Heinrich Kellner. Pp. xviii, 466. Price, 10s. 6d. 1908.

*Lethielleux, Paris:*

LE VICE ET LE PECHE, II. Conférences de N-D. Carême, 1908. By l'Abbé E. Janvier. 2me edit. Pp. 424. Price 4 fr. 1908. MA VOCATION SOCIALE: By Comte Albert de Mun. Pp. 324. Price, 3.50 fr. 1908. L'EGLISE DE FRANCE DEVANT LE GOUVERNEMENT ET LA DEMOCRATIE: By Paul Barbier. Pp. 120. Price, 0.60 fr. 1906.

*St. Andrew's Press, Barnet:*

MARAMA: By Mrs. Woolaston White. Pp. 196. Price, 2s. 6d. 1909.

*Salviucci, Rome:*

L'IMMACOLATA CONCEZIONE DI MARIA VERGINE E LA CHIESA GRECA ORTODOSSA DISSIDENTE: By Mons. Niccolo Marini. Pp. vi, 172. 1908.

*Vitte, Paris:*

DIEU ET SCIENCE: By J. de la Perrière. 2 Vols. Pp. xii, 314 and 369. Price, 7 fr. 1909.

*Wagner, New York:*

THE CASUIST: Vol. II. Pp. vi, 317. Price, \$2. 1908. EXPLANATION OF THE BALTIMORE CATECHISM: By Rev. A. Urban. Pp. 437. Price, \$1. 1908. FOUR-SQUARE, OR THE CARDINAL VIRTUES: By Joseph Rickaby, S.J. Pp. 93. Price, \$0.60. 1908.

*R. and T. Washbourne, Ltd., London:*

LABOURERS IN GOD'S VINEYARD: By Madame Cecilia. Pp. xiii, 147. Price, 1s. net. 1909. LETTERS ON CHRISTIAN DOCTRINE. Second Series. Part II. Pp. viii, 275. Price, 2s. 6d. net. 1909. WHY NO GOOD CATHOLIC CAN BE A SOCIALIST: By K. Digby Best, Cong. Orat. Revised Edition. Pp. 36. Price, 3d. 1908. THE NEW MATRIMONIAL LEGISLATION: By C. J. Cronin, D.D. Second Edition. Pp. iv, 320. Price, 5s. net. 1909.

## SOME FOREIGN REVIEWS.

### *Summary of Contents.*

#### I.

##### **Zeitschrift f. Kat. Theologie.** (1909). I.

- N. Paulus.*—The oldest Indulgences for Almsgiving and Visits to Churches.  
*S. Michael.*—Was St. Elizabeth driven out of Marburg?  
*E. Baumgartner.*—Pliny on the food of Christians (Ep. 96).  
*H. Koch.*—The development of the Labour Question under the influence of Christianity.

#### II.

##### **Revue Bénédictine.** (1909). I.

- A. Wilmar.*—Arca Noe.  
*J. Chapman.*—Donatus the Great and Donatus of Casae Nigrae.  
*G. Morin.*—The development of the Legends of Provence.  
*P. de Puniet.*—The new liturgical Papyrus of Oxford (with an admirable coloured facsimile).  
*P. de Meester.*—Orthodox Theology and Original Sin.

#### III.

##### **Revue des Questions Historiques.** (1909). I.

- P. Richard.*—The Origins of the Nunciature in France.  
*L. Lallemand.*—Epidemics in Europe.  
*P. Feret.*—A Secret Negotiation between Louis XIV. and Clement XI. in 1715.  
*De Sîvignan.*—Life of an Army during Revolution.  
 Roman Hagiography, St. Agnes, &c.

#### IV.

##### **Analecta Bollandiana.** (1909). I.

- A. Vogt.*—The Life of St. Luke the Stylite.  
*E. Albe.*—The Life and Miracles of St. Amator.  
*F. Von Ortröy.*—FF. Astrain, Duhr, and Hughes—New History of the Society of Jesus.

#### V.

##### **Rassegna Gregoriana.** (1909). 12.

- R. Baralli.*—The *ancus* in Gregorian manuscripts.  
*K. Ott.*—The Confractorium of the Ambrosian Liturgy.  
*E. Clop.*—The Franciscan tradition of liturgical recitatives.  
*P. Donœur.*—The Immaculate Conception at Rheims.

#### VI.

##### **Der Katholik.** (1909). I.

- M. Grabmann.*—The Holy Eucharist as an object of priestly study.  
*P. Bürck.*—The rule of conscience according to St. Antoninus.  
*F. Falk.*—The earliest vestiges of Christianity at Mainz.  
*A. Zimmermann.*—Catholicism and the modern State.  
*G. Rauschen.*—Wieland's Conception of the Mass.

#### VII.

##### **Revue Augustinienne.** December 15.

- S. Botin.*—Christian Origins.  
*C. Gautier.*—The Philosophy of the Accidents.  
*J. Desambure.*—The "Son of Man" in the Gospels.  
*R. de Chefdebien.*—M. Achille Luchaire, historian.

